EDITOR'S FOREWORD

THE picture on our cover is not a standard Christmas scene. Rather does it suggest the shadows in which the people of the land of Christ still walk. It reminds us more of the death of our Lord than of His birth; for down this street in Jerusalem, tradition says, Jesus bore His Cross.

THERE is plenty of shadow in the Near East these days. It seems the deeper in contrast because of the glorious star that shone there centuries ago; because of the light that might have been there today, flooding every house and street, every mind and life in Syria, Arabia and Turkey.

BUT we need not be pessimistic. There is some sunshine penetrating the gloom of our picture. God has not left Himself without witnesses in Jerusalem, Judea, Samaria and the land of the Gentiles. The Near East is not without the ideals and idealism of the One who was born at Bethlehem.

THAT Christian forces are at work in the Near East these pages tell, though by no means do they reveal all.

A NEW day is dawning in the Orient. Let us assume this and act as wise men should who have seen the King.

ALONG with this material on the work in the Near East you will find short accounts of the Annual Meetings of the American Board, the Woman's Board of Missions, and the Woman's Board of the Interior.

ALSO, some messages given at the Providence meeting.

AND, perhaps, as you catch the inspiration of these stories you will find yourself wishing that some friend might see the *Herald* regularly. If so, why not

SEND the *Herald* as a Christmas token to some friend, or to those we know who want it but cannot afford it!

AFTER filling out the blank below, send it with your check, along with the names and addresses of your friends, to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

Enclosed please find_____dollars [$] in payment of my Christmas Gift subscriptions for the *Missionary Herald.*

Attached, please find list of names and addresses.

_____

_____

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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PICTURE ON COVER. Fifth Station, street in Jerusalem. Photo by American Colony, Jerusalem

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE BOARD'S GREATEST ASSET

BY PRESIDENT MOORE[1]

THE number of those who give could be and should be enlarged. But nothing in the history of this cause, or any other benevolent cause hat I know anything about, would lead me to think hat it can be considerably r permanently enlarged, xcept along the line of the vinning of an intelligent nd affectionate sense of esponsibility upon the part f ever larger numbers for cause which represents to heir minds a great ideal. Half a lifetime of intimate xperience with the affairs f this Board shows me hat we have never been ble to rise to an emer- ency, except by the fact— nd we have often escaped isaster only by the fact— hat there is a portion of ur Congregational public vhich carries the Ameri- an Board upon its heart n an undying affection and devotion which is often f the most touching sort. There is no organization f finance conceivable which vill take the place of the ove of a cause. The at- empt to make it take that lace is to insure disaster or the cause.

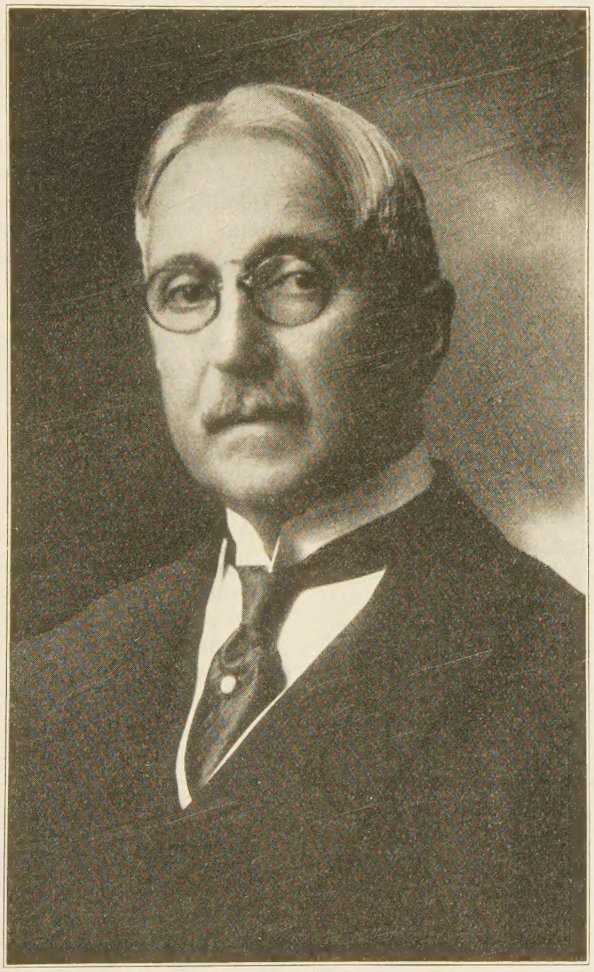
* * *

Let no one think because f the mention of money o often that money is the reatest need of the Board. t is true that we cannot arry on this vast work vithout money. But per- ons are the greatest need f the Board. And again ot exactly the number of those persons, although umbers are of some consequence. It is their quality. t is their character. It is their fitness for such work as this and their devotion to it. It is personalities upon which everything turns.

* * * * * * *

We have had in full measure responsible and devoted persons in the service of this Board in all its long past. We have had them in the field. There is no body of men in the world where the strain upon character is greater than it is with missionaries. We have had them at home. As I think over the men with whom I have served these twenty-five years, it is true of a few of them that the work has never powerfully taken hold of them. The proportion would, however, be very high of those of whom the contrary would be true. They have given time and energy without limit, thought and responsibility without end, to a task for which most of them never received a postage stamp; counted it a privilege to pay all their own expenses and contribute as much more as they could beside. The incomparable contribution has been of the men themselves, of their intelligence, of their sacrifice, of their responsibility.

It is the spiritual side that counts in all higher phases of work, and there is no work in the world of which that is more true than of the missionary cause.



PROF. EDWARD C. MOORE OF HARVARD, PRESIDENT OF THE AMERICAN BOARD

The Providence meeting was the twenty-fifth anniversary of his election to the Board and Prudential Committee, and the tenth anniversary of his election to the presidency of the Board.

[1] Extract from his address at the Annual Meeting of the American Board. The address is to be printed and can be procured at the Board's office, 14 Beacon Street, Boston.

DECEMBER 14

SUNDAY, December 14, is likely to be a fateful day in the history of the Congregational churches and of their missionary organizations, in view of the fact that so many of the churches make the canvass for their local budgets and their missionary apportionment on that day. Increasingly the second Sunday in December is being fixed upon as the most favorable date, since it comes after the fall activities are well under way and before the ending of the calendar year.

But whether the Canvass falls on this Sunday, or the Sunday before, or some Sunday in early spring, the significance of the event is in nowise impaired. Have we not a right to consider this the greatest day in the church calendar? Consider what is involved.

It is the one day in the year when the Church as a whole faces its local task, evaluates its work for God in the community, and expresses its judgment in pledges covering the year which lies ahead.

It is the one day in the year when the Church as a whole expresses its sense of the value of the Christian religion for our country and the world. The response it makes on that day is its response to the command of Christ: "Go ye into all the world and make disciples of all nations."

It is the one day in the year when the Church finds itself as a social unit by reason of its comprehensive plans in community, state, nation, and world through the visitation of its homes by the canvassers appointed for the purpose, and the engaging in earnest conversation over the concerns of the Kingdom.

The only Sunday which can possibly rival the Every Member Canvass Sunday is Easter Sunday, when so many of our churches have an ingathering of members as the result of the evangelistic efforts covering the Lenten period. It is interesting to find that the churches which face most earnestly their missionary and financial obligations are usually the ones which receive the greatest blessing when Easter comes.

We make the following suggestions as to Canvass Sunday:—

Assuming that there has been a careful preparation of the budget (after hearings have been given the various organizations in the church and the representatives of our missionary societies); that there has been a suitable campaign of missionary information by means of literature and addresses from the pulpit; and that the canvassers have been carefully trained for their task, we think it is not unreasonable to expect that the minister, as the head of the concern, should either preach a suitable sermon on Canvass Sunday or give a brief address calling attention to the vast significance of what is to be done that afternoon. We are sorry for any band of canvassers who proceed without the inspiration of such a message.

We believe that many churches are making grievous mistake in mailing the pledge cards to t members in advance of the Canvass, since this sults in the Canvass being little more than a c lection of cards. The proper way is for the ca vassers to take the cards with them and ask have them made out in their presence, they standi ready to make suggestions and to offer explanatio as may be needed. Of course, there should be su able information sent out in advance by mail to the items of the budget and the significance the work. In a word, it should be a Canvass f subscriptions, not cards.

The effort should be made as complete as po sible on the particular Sunday afternoon chose and a definite announcement should be made to t people on the Sunday succeeding as to the outcor of the effort. Then should come the following of those who were not reached on account of a sence or other causes. To let the Canvass drag week after week is most unfortunate. Plan for finished piece of work and your church will con into a new sense of self-respect and will rejoi throughout the year.

We are surprised, indeed amazed, to have it state by officials of the Commission on Missions tha probably not more than one-third of the Congrega tional churches have their finances organized in thoroughgoing, business-like way, that is, with budget and a Canvass. We are not urging that an church should slavishly follow all the detailed sug gestions which are contained in the literature the Commission. Local adaptations, of course, ar in order and are desirable; but that so large a pro portion of our churches should still follow careles methods is a sad commentary upon the way we tak our Christianity. One of the secretaries of th Presbyterian Foreign Board remarked the other da that the general adoption of the Every Membe Canvass in their denomination has brought th greatest spiritual blessing of the last seventy-fiv years. Many things which we Congregationalist hold as ideals and toward which we are striving i our local work and in our missionary enterpris wait upon the adoption of a spiritualized and ye business-like process of church finance.

AN APPRECIATION

MRS. GEORGE M. CLARK, who has this fall declined reëlection to the presidency of the Woman's Board of Missions of the Interior, is a fine example o the Christian woman who renders large service t the world through the agency of the Woman' Boards.

With Mrs. Clark's inheritance of missionary interest and the close contacts of her girlhood with the great Christian and educational movements o the time, it is not strange that she should early in her married life have been drawn into the circle of workers for missions. For many years she served

e Woman's Board of Missions of the Interior as airman of its Committee on Young Women's ork, and many women in their prime today re- ember the inspiration she was to them in their outh. For a time she acted as editor of *Mission tudies.*

At length she was called to the presidency of ie Illinois Branch, in which office she did notable ork for twelve years. In 1912 she was called upon resign the leadership of the Branch to become resident of the Board, and in this office she has rved another twelve years. During her presidency ie Board of the Interior has completed its first fty years of service, and in recognition of the vent, raised a Golden Jubilee Fund of $250,000 for uildings on the mission fields. During these twelve ears also the Board has greatly extended its in- uence and service, and has more than doubled its ncome for regular work. Mrs. Clark's first-hand nowledge of the mission fields, her unfailing in- erest and patience, her generous sympathy, her ense of humor and her gracious personality as a residing officer are among the qualities that have reatly endeared her to her fellow-workers at the Home Base and on the field. Though she is no onger President, the Board of the Interior rejoices n having still her counsel and help in all its work.

LIZZIE LUCRETIA COLVER PORTER

MRS. JOHN S. PORTER, after an illness of four ears, died at Prague on August 29. The funeral as largely attended by the people of Czechoslovakia s well as by Americans living there. President Iasaryk sent a special messenger to Mr. Porter xpressing his own "heartiest sympathy" and speak- ng "with gratitude" of Mrs. Porter's kindness to is people.

To many whom Mrs. Porter was able to influence her quiet way "life is sweeter because of the erfume left behind by her" with whom they walked nd worked and prayed for thirty years. Her love or the Bohemian people grew to be very strong. eal American missionary as she was, her heart and ought seemed always there among her people, even hen in America on furlough; and it never was a d day for her when she could start back to Prague. They are my people and that is my place in the orld," she would say when her friends here thought e might be more content in her old home in onnecticut.

Mrs. Porter was "witnessing" effectively even ring her long final illness. The Bohemian people, e are told, are quite emotional, never enduring pain suffering or sorrow of any kind *quietly.* This ristian missionary's *quiet,* uncomplaining endur- ce in suffering; her sustained interest in the people d the work while her body was racked with pain; r cheer and steady courage—these made a deep and sting impression upon the Bohemian people who atched her live—and die.

CHANGES IN OUR STAFF

Two new names appear upon our editorial staff —those of Miss Anne L. Buckley, of Boston, and Miss Eleanor H. Hinman, of Chicago.

Miss Buckley takes Miss Kyle's place as Editorial Secretary of the Woman's Board of Missions. With Miss Fuller of our staff, she got her start in journalism on the *Congregationalist,* under the late Dr. Dunning. As Associate Secretary of the W. B. M. for several years, she has had considerable experience in editorial work, her pamphlets being among the choicest produced in "mission literature."

Miss Hinman, who takes Miss Swift's place as Editorial Secretary of the Woman's Board of Missions of the Interior, studied journalism in the University of Nebraska, and following her graduation, served as "Feature Writer" on a newspaper in the West for some years.

While speeding our former associates as they turn to other duties, we welcome these new members, both for what they are and for what they give promise of achieving.

FLOWERS FOR THE LIVING

MISS KYLE and Miss Lamson of the Woman's Board of Missions are "retiring." That is, they are now at liberty to lay down the duties of their office and turn their attention to the "thousand and one things" every one of us expects to do when we are "free." As a matter of fact, both of these colleagues will have plenty to do for years to come, as each is to be a member of the Board of Directors of the W. B. M. It will be like the "Genro," or Elder Statesmen of Japan. Though not quite so visible to the human eye as they were as officers, they nevertheless will not be without influence in the councils of the mighty.

We of the *Herald* are glad that these friends can continue to show an active interest in the welfare of the magazine. Miss Kyle's intimate knowledge of the home constituency, together with her rare editorial experience, and Miss Lamson's profound understanding of the conditions and work abroad—these have ever been an asset to the *Missionary Herald,* and will remain so. We covet for both a most healthful and happy life in their new spheres of activity.

AN EXPLANATION

IN our July number we quoted President MacLachlan, of Smyrna, on the educational situation in the Near East as he saw it. We have received not a few protests from friends in the Near East, as well as in this country, with particular reference to the following sentence in Dr. MacLachlan's statement:—

> "The International College at Smyrna and the other American institutions gen-

erally throughout the country have functioned normally since the decree to abolish the Capitulations was issued ten years ago; and those which have been carrying on their work under the new school regulations during the past year and a half have been able to do so efficiently."

The editor takes full responsibility for allowing this sentence to appear. He confesses, however, that had he known how it was to be read by some of our readers, he would have called Dr. MacLachlan's attention to the possibility of its misinterpretation.

In the first part of the sentence Dr. MacLachlan had in mind particularly the institutions that were functioning between the time when the Capitulations were abolished and the period when the Turkish Government closed down Anatolia College, Euphrates College, Central Turkey College, and St. Paul's Institute, not to speak of other institutions now lying idle within Turkish territory. That part of the sentence, however, the editor can see connotes more than the author himself intended. Even though Dr. MacLachlan went on to refer only to those institutions that had found it possible to function within the past year and a half, the sentence quoted could be and has been taken to mean that practically all the American institutions that were in Turkey before the Capitulations were abolished are even now functioning normally. This implication, of course, he would correct, as do we.

Lest our readers be led by this, however, to think that no work is being done through institutions in Turkey, we would emphasize the fact that at the present moment a considerable number of American Board and other American institutions are not only functioning efficiently in Turkey, but are rapidly filling to overflowing. We refer to the Smyrna institutions, the Brousa School for Girls, the Girls' School at Adana, the Gedik Pasha School, the Bithynia High School, Miss Kinney's school at Scutari; not to mention the American Girls' College and Robert College at Constantinople. Work is also being carried on at Marsovan, Talas, and Cesarea. We understand that there is a good prospect of St. Paul's at Tarsus being reopened before long.

We believe that the Board, advised by Dr. MacLachlan and his colleagues in the Turkey Mission, has been justified in its decision to hold on in Turkey, and that more and more will the wisdom of this steadfast policy appeal to the friends of the foreign missionary cause throughout America.

A CASE OF URGENCY

THE Japan Mission, feeling intensely the failure of the Congregational churches to raise the reconstruction fund for the destroyed Kumiai churches, sent one of their number, Rev. Marion Hall, to the Annual Meeting of the Board at Providence to the urgency of the case before the Board's stituency. See the advertisement in this num Mr. Hall's address is Hillsdale, Mich. He is av able to lay the case before clubs, organizations, churches.

HISTORY FROM OUR FILES

WE notice that the *Atlantic Monthly*, in October number, has published, under the t "From a Missionary Journal," the story of of the first missionaries of the American Board the Sandwich Islands. This is along the line t we ourselves have had in mind for several mon This very story of the first missionaries to Sandwich Islands was told quite at length in *Missionary Herald* more than a century ago. W interesting reading it would be to go back o our files and produce history as it was lived, co paring the events and methods of those days w those of the present!

So we, too, are planning to introduce our read to the wonderful wealth of interesting matter be found in the files of the *Herald*. Dr. Otis Ca well known as a writer of mission history and no for his work on the history of Christianity in Jap freely gives of his time and energy to this ta We present his first article in this number un the caption, "Among the Files of the *Missiona Herald*."

THE INFLUENCE OF ATHLETICS

AMONG the influences that America is exerti upon Oriental lands is that which comes from t promotion of athletic exercises. Mission scho have had a large part in this. They have, for e ample, helped to make baseball the national ga of modern Japan. A recent letter telling of t introduction of this game among the Turkish st dents at Tarsus says: "It is played with an indo baseball instead of a hard ball and is becomi increasingly popular." From the Shantung Chr tian University comes the program of a meet be held for two days on its grounds, and at lea fourteen schools of the vicinity are to be repr sented. An international contest annually brin together representatives of China, Japan, and t Philippine Islands. In addition to the physic advantage that comes from athletic exercises whe rightly conducted, they teach the players to c operate for a common purpose and to sacrifi individual success for that of the whole team. Lo alty to one's school is promoted, and the bringin together of students connected with different institu tions, and in some cases those of different countrie ought to be a means of broadening their outloo on the world.

THE WORLD WINDOW

The causes that resulted in the overturn of King Hussein, of Mecca, are too subtle for the Western mind to grasp. One compelling cause, however, appears to have been a horrible tragedy that occurred to the Hadj pilgrims, arising from the criminal neglect of King Hussein's government. The *Servant of India* brings this terrible indictment: "Mecca depends for its water supply on an aqueduct, which this year does not seem to have been in good repair. The engineer in charge of the public works of the State is said to have reported that if the canal was not repaired before the Hadj season there would be scarcity of water. King Hussein and his government took no action, with the result that no less than 10,000 pilgrims died of thirst within four days, on the plains of Mina and Arafat, a short distance from Mecca, where the ceremonials connected with the great pilgrimage are performed. According to an Indian witness, who has described the tragedy in the vernacular papers, the authorities were negligent also in the matter of the disposal of the dead. Opposite a certain mosque, it seems, for days together, no fewer than 4,000 corpses were lying uncared for."

¶

Professor Margoliouth, of Oxford, considered by many the greatest living authority upon Islam, in a recent book ("Mohammedanism"), calls attention to the fact that Islam in the main is a religion of the heat belt, the part of the earth's surface which lies between 30° North Latitude and 30° South Latitude, with a mean temperature of 60° F. He quotes Mr. Alleyn Ireland as saying: "During the past five hundred years, the people of this belt have added nothing whatever to human achievement. Those natives in the tropics and sub-tropics who have not been under direct European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture, or invention. They have not produced an engineer, or a chemist, or a biologist, or an historian, or an inventor, or a musician of the first rank."

¶

It is stated by the British Government that 7,254 Jewish immigrants (2,866 men, 2,409 women, and 1,979 children) entered Palestine during 1923. Within the same period there were 3,466 Jewish emigrants from Palestine.

¶

Dr. Herbert Fisher, M.P., in his lectures at the Lowell Institute, Boston, on the general subject, "The Aftermath of the War," discussed recent transformations in the British Empire. He considered that the case of India is very different from the other lands of the British commonwealth, which are all self-governing white countries, whereas in India there are 322,000,000 inhabitants speaking thirty-three different tongues. His view of the situation was optimistic. As a result of the teaching and social work of the British, and their huge industrial and transportation schemes, so admirably worked out, a certain feeling of national loyalty grew up in the people, while at the same time the political class, schooled in Western doctrines, dreamed of India the nation. Dr. Fisher did not underestimate the growing unrest, with fanatical flames fed by dialect newspapers in a land where the Moslem despised the Hindu as effeminate and weak, while the Hindu in turn had a distinct aversion to the Moslem as coarse and uncultured, but where these differences were for the time forgotten in the growing agitation against England. Despite all this, there was nothing in the nature of a formal break between the British and native officials.

¶

Alongside the above statement it is well to place this utterance of Sir Valentine Chirol, the celebrated editor and student of international affairs, at the Williamstown Institute. "It is not by the sword that England can hope to rule India. What is to be feared at present is not overt rebellion against English rule, but a steady estrangement of the best elements of India itself, without whose coöperation the whole scheme of reform may languish, and perhaps perish, and the whole weight of India be thrown into the scales in favor of a final breach with Occidental civilization. It will be an evil day for the Occident if all the other political, social, and economic problems with which it is faced in the Orient come to be merged into one comprehensive color problem, which must irresistibly unite against the West all the different races and creeds of the otherwise disunited Orient."

¶

The Presbyterian Board of Foreign Missions, North, has voted to refuse $30,000 of grants formerly received from the British Government for schools in the Punjab and United Provinces of India, on account of the new restrictions which prohibit the teaching of the Bible in tax-supported schools in those provinces. These restrictions are imposed by the native Indian representatives on Government committees and boards. The British officials favor full freedom in the teaching of the Bible. The Presbyterian churches are now being asked to make good this loss of subsidies. The American Board, in its educational work in India, is more advantageously situated, especially in the Madras Presidency, where the educational council, composed largely of natives, by an overwhelming vote favored the continuance of the Bible as a text-book in subsidized mission schools.

¶

One thousand, seven hundred miles across the Sahara desert in motor cars—this was the record last year of a party of French scientists and ad-

venturers who were seeking a practical route for trade and communication across the vast African territory under their country's flag. The journey began in Algeria and ended in Timbuctoo. The cars, five in number, were of the caterpillar type, and there were three airplanes in communication all the time.

¶

French officials are distressed over the apparent decline of the native population in French Equatorial Africa, where there is now less than one inhabitant per square kilometer, and where the death rate appears to be considerably higher than the birth rate. Tribes formerly prosperous and vigorous are today on the verge of extinction. The enumeration in one territory shows 6,524 deaths per annum as against 4,470 births. These figures, relating to a population naturally prolific, are accounted for by malaria and syphilis, the latter having been introduced by the white man. Malaria appears to be the principal cause of infant mortality. Pneumonia and tuberculosis are also prevalent, the spread of tuberculosis being closely related to the increasing use of alcoholic liquors.

¶

The Society for the Propagation of the Gospel (Anglican) announces the ordination of the first man of the Hausa nationality in West Africa. The Hausas, who occupy a section in Nigeria and the French Sudan, and number at least 10,000,000, are by far the most virile, intelligent, and aggressive race in West Africa. They are the leading traders of the Continent, and having been converted to Islam, are a mighty factor in the spreading of that religion among the surrounding tribes. There can be no doubt that a Hausa Christian church would exercise a predominating influence throughout the whole of Africa north of the Equator. The ordination took place at Abeokuta, in Southern Nigeria, in the presence of 3,400 people.

¶

The World's Sunday School Association, under the leadership of Rev. W. T. Thompson as secretary, is conducting five years of intensive Sunday School work in Korea, stressing better organization and better methods in the study of the Bible. At one point in the northwest corner of Korea, 348 Sunday School teachers were enrolled in an institute, and 1,500 people were present at the popular meeting in the evening. Not only has there been a great improvement in Sunday School methods, but a large number of new schools have been enrolled. For three years, more than one new Sunday School per day has been established. There are in Korea today 4,000 Sunday Schools, with 18,000 teachers and an enrollment of 264,000 pupils. Graded lessons have been introduced. The educational ideal of the Sunday School is being appreciated as never before by the Korean church.

The *Chinese Recorder* reports that the Swedi missionaries have been expelled from Urga, t capital of Mongolia. This is supposed to be d to the Russian Soviet sympathies of the you Mongol officials now in power. All the books a correspondence of this devoted band of missiona pioneers were confiscated, together with 3,000 copi of the Gospels belonging to the British and Forei Bible Society. The six missionaries were compell to leave post-haste. So far as we know, Mongol is now without any resident missionaries, althou a promising work has begun in the section of Mo golia just north of the province of Shensi, this bei the overflow of the evangelistic work of the Amer can Board from Fenchowfu as a center, under t superintendency of Rev. Watts O. Pye.

¶

Mr. Paul Hutchinson, one of the editors of th *Christian Century,* formerly a missionary of th Methodist Board in China, in his book, "China Real Revolution," expresses the opinion that th Church is growing at a more rapid rate in Chin today than in any other part of the Protestan world. Practically every mission reports that ther are more seekers after truth than can be cared fo by the present forces. In the same book Mr. Hutch inson states that when a Shanghai weekly held a open voting contest in 1923 as to the twelve out standing living Chinese, four on the list selecte were acknowledged Christians, and five others wer men who had shown a sympathetic interest i Christianity.

¶

According to a recent survey, there are ove 1,000 walled cities in China without a Christian missionary.

¶

A year ago the Archbishop of Lima, Peru, mad proclamation: "We announce a great event which will be a source of much joy to all our people. The Republic of Peru, Catholic by conviction, by tradition, and by the constitution, will be officially consecrated to the Most Sacred Heart of Jesus next month, and the image of this most sacred heart will be enthroned in the principal plaza of the capital." Whereupon embattled progressives rose in wrath. Led by students who were led by Senor de la Torre, they created such a stir that it became inexpedient to dedicate the country as contemplated. The ceremony was suspended, but young de la Torre was arrested, imprisoned, deported. He is now working in Mexico for the furtherance of education, and is expected shortly in the United States.

¶

The Holy Synod of Bulgaria intends to send out traveling booksellers with religious literature. The qualifications required of candidates for the position are the following: "Applicants must be zealous Christians, and *must furnish security to the amount of 5,000 levs each.*"

THE ANNUAL MEETINGS

THE AMERICAN BOARD'S MEETING

The One Hundred and Fifteenth Annual Meeting of the American Board was held in Providence, October 21–23, at the Central Church, of which Rev. Arthur H. Bradford is pastor. President William H. P. Faunce, of Brown University, gave the address of welcome Tuesday afternoon, the 21st, and the annual sermon was preached in the evening by Rev. Robert R. Wicks, of the Second Church, Holyoke, Mass. After a period of prayer led by Dr. Rockwell Potter, the sacrament of the Lord's Supper was celebrated by President Edward C. Moore, assisted by Dr. Bradford.

The Annual Survey of the work of the Board in Mexico, Spain, Japan, Czechoslovakia, the Philippines, Turkey, and the Balkans was made by Dr. James L. Barton, and the Survey of the work in Africa, India, Ceylon, and China by Dr. William E. Strong. Dr. Cornelius H. Patton surveyed the work of the Home Department for the year, and Mr. Frederick A. Gaskins gave the Treasurer's Report.

Africa occupied the greater part of Wednesday forenoon. Rev. Daniel A. Hastings, of Bailundo, told us how forty-nine villages in his field were put on the map of Christianity; Rev. Henry C. McDowell, of Galangue, told the story of a new tribe that had been reached by the Gospel; Mr. Emory D. Alvord, of Mt. Silinda Training School, explained his methods of teaching the African to farm; Rev. George B. Cowles, of Umzumbe, related experiences of his thirty years among the Zulus; Rev. Frederick B. Bridgman gave an account of the social service work done by Board missionaries in Johannesburg, and the opening for a missionary in Inhambane; Rev. William K. Sanders, a veteran of the West Central Africa Mission, fittingly closed this symposium with a short address.

India and Ceylon and Japan were represented by three missionaries. Rev. Emmons E. White, of Aruppukottai, and Rev. Edward L. Nolting, of Madura, answered the question, "Can India be won for Christ?" Mr. E. Arian Williams, of Jaffna, told the audience what the people of Ceylon thought of the American Board. Rev. Marion E. Hall, of Maebashi, spoke Wednesday evening of the effect of the Exclusion Act on American missionary work in Japan, and the next afternoon Rev. Sidney L. Gulick, of New York, gave a lucid and most interesting exposition of the events leading up to the passage of the law. Mr. Hall, this same Thursday afternoon making an appeal in behalf of a fund to aid in the reconstruction of the Japanese churches destroyed by the earthquake, it was later recommended that the Board sponsor a *new* endeavor to raise such a fund, the first having fallen far short of success.

China was given a large share of the time during the meeting, as this field is the object of special study by mission classes this year. Rev. William H. Topping, of Diongloh, Rev. William B. Stelle, of Peking, Rev. Vinton P. Eastman, of Lintsing, and Rev. Alfred D. Heininger, of Tehsien, made quite clear the fact that China not only needs, but wants, the Gospel. Rev. Edward H. Smith, of Ingtai, flung down the challenge of China to the Congregational churches of America. Mrs. Lucius O. Lee, of the Woman's Board of Missions of the Interior, related at the Wednesday night session in the Beneficent Church what an American woman saw in China, and Mr. Frederick W. Stevens, of Grand Rapids, Mich., Representative of the American Bankers' Group in Peking in the Chinese Consortium, made a number of telling points at the same meeting in his account of what an American business man saw in China; extracts from his address appear in this number of the *Herald*.

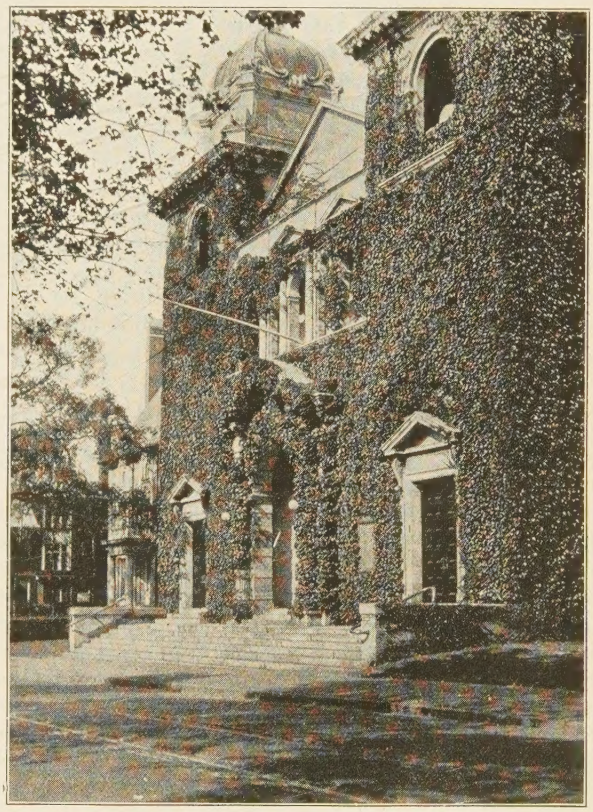


Photo by Charles Ernest White

Front of Central Church, Providence, where the 115th Annual Meeting of the American Board was held

The Near East was represented by Prof. Caleb W. Lawrence, of the International College, Smyrna, who gave a review Thursday of the educational situation in Turkey, and by Paul Rowland, of Samokov, who, in Bulgarian costume, delivered Tuesday afternoon the address on Bulgaria and America, which is printed in full in this month's issue. Miss Mabel E. Emerson of the Woman's Board of

Missions, who visited the Near East last summer, contributed to the discussion of the Turkish problem. Mr. John R. Voris, Associate Secretary of the Near East Relief, set forth the relationship of the work of that organization to the efforts of our missionaries in the same area.

The Commission on Missions was represented on the program by its Secretary, Rev. William S. Beard, who asked what should be the response of the churches to China's challenge, and the Report of the Commission was presented by Dr. Patton in behalf of Secretary Burton of the National Council. It was voted to express to Secretary Beard the Board's gratitude for his devoted service, and good wishes for the speedy recovery of his health.

The Business transacted by the meeting included the election of the same officers who served last year. The members of the Prudential Committee whose term expired this year were reëlected for the term expiring 1927, and Rev. Vaughan Dabney was elected for the term expiring 1925, Dr. Joel Goldthwait, eligible for reëlection, feeling obliged to withdraw his name. To fill vacancies in the Membership-at-Large, term ending 1929, the following Corporate Members were elected: Mr. James S. Allen, of Winchester; Dr. Charles H. Beattie, of Roslindale; Mr. W. Irving Bullard, of Boston; Mr. Thomas I. Crowell, Jr., of Newton Centre; Mr. Albert M. Lyon, of Newtonville, and Mr. William B. Medlicott, of Cambridge, Mass. The following Committee to Nominate the Officers of the Board for 1925 were elected: Rev. Howard Chidley, Chairman, Winchester, Mass.; William Calder, Bristol, Conn.; Rev. Clarence Wilson, Glen Ridge, N. J.; Rev. F. Q. Blanchard, Cleveland Ohio; Frederic H. Fuller, Providence, R. I.

Dr. Goldthwait presented a Medical Policy for the better care of the American Board workers and for the medical work of the Board. The Business Committee, to which the matter of adopting the new plan was referred, reported that the considerations presented were so far-reaching and important that it was not prepared to present a final recommendation at this time, and suggested that the Prudential Committee carefully consider and report on this Policy at the Annual Meeting in 1925, meanwhile taking what steps might be necessary for safeguarding the interests of the work.

The Business Committee, Dr. W. F. Bohn of Oberlin, Chairman, called special attention to the Prudential Committee's Report for the Home Department; the questions suggested by the Report and the administrative problems under consideration by the Special Commission of Twelve (which were presented before the readers of the *Missionary Herald* in the November issue) were earnestly discussed under the leadership of Rev. Kenneth B. Welles, of Northampton.

The Committee on the Treasurer's Report pointed out the fact that $3,500 of the $20,300.87 deficit yet remained to be raised. Pledges from individua and churches were made from the floor, amountin to $3,600. Mr. W. W. Mills led the Board in prayer of thanksgiving.

The officers of the Board and the delegates the meeting expressed their gratitude to the church —Central, Beneficent, and Free Evangelical—tha had offered their buildings for the sessions of th Board, and extended special thanks to Dr. Bradfor and his associates for their thoughtful courtesie and to the hosts and hostesses of the private home that had been so freely opened for their comfort.

The business session had been preceded by Business Men's Luncheon at the Biltmore Hote where Dr. Nehemiah Boynton addressed 250 guest

The Exhibit in the Parish House appealed t the eye with color and glitter, for there was striking display of Chinese banners, the Japanes and American flags were intertwined above th Philippine booth, there were leopard and tiger skin from China and hand-wrought brass and silver fron India, war knives from Africa and from the wil tribes of Mindanao. The skins of Livingstone an telopes, of a rare blue monkey, and of a fifteen-foo python killed by the fifteen-year-old son of a mis sionary interested the sportsmen, while the Board' priceless original Livingstone letters and famous missionary Bibles, including an original copy of the Morrison Bible, fascinated book-lovers. Tinted en largements of photographs of General Feng, the Christian warrior of China, preaching to his war riors, and of a thousand communicants wearing the blue of his army, interested many, while beautiful specimens of needlework—tapestry, silken pictures, lace—aroused the admiration of those versed in feminine craft. A new and excellent movie film, "Africa in Transition," made by Rev. Ray E. Phillips, of Johannesburg, was displayed Tuesday and Thursday evenings to full houses.

On the last evening of the Meeting Dr. Mark Ward, Candidate Secretary, presented nineteen Student Volunteers from five colleges and seminaries, and Dr. Walter H. Judd, under appointment to China, spoke as representative of the group. President Moore gave a review of outstanding events in the life of the American Board during the past twenty-five years, together with some impressions of his recent journey through the Far East and around the world—an address that will be printed later because of its special significance at this period in the Board's history.

The Annual Meeting closed with a farewell address by Dr. Bradford and the singing of the Doxology. And every visitor carried away happy memories of a beautiful city, untiring hospitality, constant courtesy, cloudless skies, friendly informal gatherings and interchange of thought, in addition to the inspiration of the story of what has already been accomplished for Christ, and the vision of what may be in the future.

THE BIG TWO

Left to right: Rev. Dr. Arthur H. Bradford, pastor Central Church, Providence, and Deacon Frederic H. Fuller, Chairman Committee on Arrangements. These men, with their corps of able associates, made memorable the hospitality of the people of Providence.

Frederic H. Fuller has served as deacon in the Central Congregational Church for the past forty years. As Senior Deacon and Chairman of the Committee in charge of the Portuguese chapel, and in many other capacities, he has ministered to the welfare of the church and all its work.

For some fifteen years he was President of the Providence Young Men's Christian Association, and served on the National War-Work Council during the War. He is one of the most modest men we know, yet we must take the liberty of magnifying the value of his quiet, faithful, and deeply spiritual helpfulness to the church he has served for forty years. He has been a veritable pastor to the Portuguese (of the church's mission) and they love him dearly.

Mr. Fuller was closely associated with Dr. Moore in providing the present edifice of Central Church. He is a retired business man. His chief business interest has been the Fuller Iron Works, with which his family has been identified a long while.

Dr. Bradford is a member of the Prudential Committee of the Board, being Chairman of the Sub-Committees on Japan and Reinforcements.

Of the Annual Meeting and its effect he says:—

"Central Church, in Providence, looked forward with great anticipation to entertaining the American Board at its 115th Annual Meeting. Our expectations were more than realized. Perhaps the greatest gain for us is that henceforth we shall think of Foreign Missions in terms of the personalities of those whom we entertained as our guests. We may forget many of the things that were said from the platform, but we shall never forget the people whom we entertained in our homes and with whom we became acquainted at the church. When we think of missions hereafter we shall think of these people, their courtesy and culture, their unselfishness and courage, and perhaps most of all, their adventurous Christian spirit.

"Many of our people who worked hard on various committees have declared that it was a real pleasure to render any service for such people as the officers and missionaries of the Board. Our whole feeling in regard to the Meeting is one of gratitude to the Board for coming to us, and of congratulation to whatever church shall have the privilege of giving entertainment another year."

TREASURER GASKINS AND HIS STAFF

Standing, from left to right: Mrs. Williams, clerk, Miss Lent, bookkeeper, Miss Leavitt, stenographer, Miss Dodge, clerk, Miss Hiltz, clerk, and Miss Wormelle, clerk.
Sitting, from left to right: Mr. Belcher, Assistant-Treasurer, Miss Ford, stenographer, Miss Langian, stenographer, Mr. Gaskins, Treasurer, Miss Perry, stenographer, Mr. Willard, clerk, and Miss Williams, Cashier. The occasion of the picture was the [illegible] retirement of Miss [illegible]

THE WOMAN'S BOARD AT HARTFORD

Just as we are going to press the 57th Annual Meeting of the Woman's Board of Missions has closed in Center Church, Hartford, Conn. Many of the 286 delegates declare that it was the best ever held, and we regret that the forms can be held open only long enough to let us touch upon the "high lights." The careful preparation made by Hartford Branch and the royal hospitality extended created the right atmosphere for a wonderful meeting. So did the presence of thirty-one missionaries, representing nearly all the countries where the Board has work, some of them home on their first furlough, some after a lifetime of experience. The Moderator of the National Council, Dr. Potter, was faithful in attendance, and, we like to think, not wholly because the meeting was in his own church. The Branch delegates from the greatest distance were those from Western Pennsylvania and from Aroostook County, Me.

Since we cannot cover the program in detail, we must be content to speak of two sessions when the historic old church was crowded to the last seat of the last row of its big gallery. One of these was the afternoon on China, when the speakers included Mrs. Stelle, of Tunghsien; Miss Buell, of Tientsin; Mrs. Thurston, President of Ginling College; and the charming author of the China study book, "Ming Kwong"—Mrs. Gamewell. The other session of capacity attendance, including this time men as well as women, was the evening when Mrs. Bridgman, of Johannesburg, and Dr. Zwemer, of Cairo, gave eloquent addresses. In the course of Mrs. Bridgman's vivid story of social service among African women she emphasized the pitiful need of medical help, and especially of a missionary nurse to work with a volunteer woman doctor now in Johannesburg. Such a young woman, daughter of Africa missionaries, is ready to go. The sum of $1,275 would send her. The audience was asked to give it and the ushers forthwith brought to the platform $1,058. Dr. Zwemer's subject was "God's Love for Moslems." His forty-five minutes seemed but fifteen as he swayed his hearers and made them feel how close is the Moslem world to a great awakening—waiting for a Mohammedan John the Baptist.

The women insist that the Annual Meeting should always close with a Commission Service. This year a trained nurse for China, Miss Gertrude I. Jacobus, of Millbrook, N. Y., received her commission from Secretary Strong of the American Board. Mrs. A. J. Lyman assured her of the support of New York State Branch, Mrs. Stelle welcomed her to Tunghsien Station, and Mrs. Frederick G. Platt, mother of a young missionary in India, offered the prayer of consecration. An uplifting address from Secretary Strong on "The Adventure of Discipleship" closed the meeting.

The Branch delegates went home committed to a new financial goal for 1925–1926. On recommendation of a committee representing eleven Branches, the corporate body voted "to take the sum of $298,300 as the goal for Pledged Work for the coming year." This is an increase of $4,300 over last year's goal, which was more than met.

W. B. M. I. ANNUAL MEETING

Increased attendance and a vigorous determination to solve the problems of the Board were evident at the Annual Meeting of the Woman's Board of Missions of the Interior, held October 28 to 31 in the Rogers Park Congregational Church, Chicago, Ill. There were 254 voting delegates, of whom 150 were present at the opening of the officers' conference Tuesday, which preceded the public sessions. There were 325 registered attendants, while the church auditorium, seating about 800, was filled at all public sessions, and crowded in the evenings.

Despite the shadow of a deficit of $23,000, which rested heavily over the meeting, enthusiasm was high. One of the dramatic moments of the meeting was that on Wednesday's session, when, after the reading of the treasurer's report by Mrs. S. E. Hurlbut, the delegates vowed themselves to an attempt to raise the missing $23,000 before the new year. More than $7,000 was pledged on the spot in thirty minutes; and during the following day this was raised to $9,000, with an additional pledge of the last $1,000 of the deficit. This leaves $13,000 still to be raised by work with the local societies. A fuller account of the financial condition of the Board will be found in the Home Base section.

Other indications of the spirit of the meeting were the determination that the obligation undertaken by the women of the Interior to provide new buildings for Kobe College be met in full, also the pledge of continued support to the Every Member Canvass in the churches. It was decided to stress the payment of quarterly pledges in order to avoid the strain and uncertainty of the last few months of the fiscal year; and to make the final appeals for funds through the Branches for the ensuing year.

As mission study this year is concentrated upon China, the emphasis of the meeting was naturally laid on that fascinating field. Not only was word brought by Mrs. Lucius O. Lee, who spent the spring and summer in a survey of the North China Mission, but Mrs. Lydia Lord Davis returned but a few days before the meeting from a pilgrimage to the stations she had known so well before the Boxer days. And that was not all. There was a "Celestial Sextet" of eager young missionaries from the Oriental republic who added to the harmony of the meeting, and to what Rev. Hugh Elmer Brown, of the First Congregational Church of Evanston, Ill., in a memorable service of meditation taught the delegates to think of as "the music of missions." The "sextet" included Misses Grace M. Boynton, professor of literature at Yenching College, Peking; Hazel F. Bailey, head of the Woman's Bible School at Peking; Gertrude E. Kellogg, nurse at the Kate Ford Whitman Memorial Hospital, Fenchow; Cora

May Walton, head of the Married Women's School, Fenchow; Ruth E. Van Kirk, Bridgman Academy, Peking; and Leona Lloyd Burr, Lombard School for Girls, Shaowu. The Fenchow pair, Miss Walton and Miss Kellogg, surprised their audience and perhaps themselves by bursting into actual song at a critical moment, with such effectiveness that they were several times called upon for an encore.

The news that Feng Yu-Hsiang, "the Christian general," had taken Peking appeared in the newspapers a few days before the meeting, and aroused sharp concern among those interested in the future of the Christian movement in China. Interesting sidelights were thrown on the Peking situation by several members of the sextet.

"The situation of the Christians in China is more grave today than it has been at any time since the Boxer uprising," said Miss Grace Boynton in the course of an address on "The Wheels of God." But the future of the Christian movement in China will be profoundly influenced in the next months by the deeds of Feng and C. T. Wang, his adviser, who represent Christianity in the eyes of their fellow countrymen. If they disappoint us, there may be very tragic days ahead.

"I believe in General Feng," said Miss Hazel Bailey. "I cannot think that a man who disciplines his soldiers by the New Testament can go very far wrong. People have been saying to me of late, 'Aren't you glad that you are out of China?' No! I wish that I were in China this minute. I think that there are far too many missionaries on furlough this winter. For whenever there is trouble or uncertainty, the Chinese neighbors, who are really very timid, come flocking to the compound for advice and consolation, and it makes long hours all around. Don't worry about China; we are wanted there."

From Japan a plea for understanding was brought by Miss Isabelle McCausland, professor of sociology and economics at Kobe College, in one of the most significant addresses of the session.

"Japan does not want war," protested Miss McCausland. "What they tell you about her desire for war is propaganda based on race hatred. Ever since the Washington disarmament conference a great wave of pacifism has been sweeping throu Japan. The government has been unable to f candidates to fill its military and naval schools c responding to our Annapolis and West Point. admiral sent by the government to interest t students of Tokyo University in the naval acade was hissed from the platform by the univers students. On September 12, when America w holding her great military demonstration, parac urging international disarmament were held in the principal cities of Japan."

The special interests of Kobe College, includi the Kobe building fund of $250,000, were present by Miss Mary Stowe of that college. The wof need of a building program at Salonica Girls' Schc was ably set forth by Miss Lena Louise Lietza principal of the school, who pictured the embarras ment of having to receive the American ambassad in a shack built largely out of composition boa and good intentions, seat him in furniture fashion out of dry goods boxes, and confess that the inst tution was "supported" by the American Boarc Her plea was rivalled soon by Miss Hazel Baile of Peking, who roused her audience to a lively ap preciation of the difficulties of bringing up Bibl women with a Christian sweetness of dispositio and some conception of a hygienic living standar when you had to pack them, four in an 8 × 10 roon Miss Ruth Van Kirk, following soon after, hope that Miss Bailey would confine her efforts for new dormitory in Peking to her own side of th Mississippi River, as she herself had designs o her native state of South Dakota for a dormitory for schoolgirls in Lintsing, where they sleep fou in a bed. The challenge of African womanhood anc its problems were ably presented by Rev. Henry C McDowell, of Galangue, loaned to the meeting by the American Board.

The spirit roused by all these pictures of op portunity and pleas of need was admirably summed up by Mrs. Lydia Lord Davis in a stirring address entitled "Nor Sit, Nor Stand, But Go." Mrs. Davis rapidly reviewed the field from which she had just returned, from the dusty yellow hills of Shansi to the sentinel pines of Okuradani, keeping watch over the new site of Kobe College and waiting until the walls of the new college shall rise among them and the laughter of college girls echo down their aisles. She sketched the contrast between the scanty foothold possessed by the stations thirty years ago when she last saw them, and the considerable influence and tremendous opportunity which lies before them now; and brought home vigorously the lesson that the women of the Interior cannot afford to relax their energy in following up the work so well begun; that it would be shameful to do less, and well worth the effort to do more, than the organization is at present undertaking.

The finale of the meeting came with the impressive commissioning of Miss

A group of W. B. M. I. officers at Chicago. Seated: Miss Mary Uline; Mrs. James H. Moore, new President; Mrs. S. E. Hurlbut; Miss Alice Clark.
Standing: Miss Mary J. Parkin, Mrs. Augusta de la Porte Doescher, Miss Elizabeth Hurlbut, Miss Annie E. Nourse, Miss Eleanor Hinman.

McCausland and Miss Boynton to permanent service in Japan and China respectively. The commissions were presented by Dr. H. H. Walker of the Chicago Theological Seminary on behalf of the American Board, while Miss Boynton's brother, Rev. M. Russell Boynton, of Chicago, assisted in the service. Both young women have already served a term upon the field, Miss McCausland having spent four years in Japan and Miss Boynton three at Peking. The service was followed by a most delightful lecture by Mrs. Lucius O. Lee, foreign secretary of the W. B. M. I., which described her trip to the mission stations of Japan and China, and was beautifully illustrated with colored slides made during the journey.

No account of the meeting would be complete without mention of the cordial coöperation of the ladies of the hostess church. Remarkable also was the enthusiastic program shared by the young people of the state at their dinner Wednesday night. This was a genuinely coöperative affair, being served to the Congregational young people by Methodist ladies in a Jewish community house! The young people of the Interior had a proud record this year, having given $18,000 toward the W. B. M. I. work, an advance of $3,000 over their contribution of the year before.

Missionaries at W. B. M. I. Annual Meeting. Seated: Misses Isabelle McCausland, Grace M. Boynton, and Lena L. Lietzau. Standing: Misses Cora May Walton, Gertrude Kellogg, Mary Stowe.

SPOKEN AT CHICAGO

ISABELLE McCAUSLAND,
Professor of Sociology,
Kobe College, Kobe, Japan.

I believe in a Christian college for Japanese women because Christianity is the religion which attracts most interest today in Japan. Men read their Bibles on the street cars over there. Many times I have heard it said by non-Christians that Buddhism is behind the times; and college girls from non-Christian homes explain that they come to Kobe because they want to know more about the new religion. I believe in Kobe College because I think the industrial revolution and the international problems which Japan faces today need women of international training and vision. The national training and the national viewpoint are not enough, either for them or for us. I believe in Kobe College because I know that it is founded on prayer and therefore must succeed. But prayer alone is not enough. "God has a thousand books of our prayers unopened on his shelves because they are of the sort that we can fulfill ourselves."

HAZEL BAILEY,
Bridgman Academy,
Peking, China.

In China we have come from faith to faith and from glory to glory, and we shall go from faith to faith and from glory to glory. We have come from the time when the very poorest children had to be bribed with food and clothing to get them into school; and now just look at all the schools we have! We have come from the time when all foreign teachers were looked upon with suspicion to the day when we can work without friction with our Chinese associates. No force can control this great new China except religion; and no religion will prove an unmixed blessing except Christianity.

LENA L. LIETZAU,
Principal Girls' School,
Salonica, Greece.

Now that Greece has become a republic she needs trained Christian leaders more than ever before. Without them, the international hatreds that for generations have torn the Balkans to pieces will keep them the danger spot of the world. A Greek boy in one of our schools, a recent addition, was found carrying a knife. Asked why, he explained: "You can't tell me that the Bulgarian boy who sleeps in our dormitory won't kill all the Greeks if he gets a chance." It takes all the influence of Christian training to get the better of these savage international feuds. There needs to be a place where the boys of various nationalities can meet peaceably under the same roof and talk things out. The Greek Government recognizes the value of our training, and just before I left for America a new law was passed permitting the reopening in Greece of all the American schools transferred from Turkey.

GERTRUDE KELLOGG,
Nurse, Kate Ford Whitman Hospital,
Fenchow, North China.

"If you wish your daughter to wear silver earrings on her wedding day," runs a Chinese proverb, "you must pierce her ears beforehand." So Fenchow hospital had to be prepared beforehand, by a generation of devoted service. Today we have in Shansi province not only an indigenous Christian church, but the stirrings of a public health conscience as well. Human life is valued as never

before. Leading citizens of outlying villages who have visited the hospital laboratory and seen with their own eyes, aided by the microscope, the bacteria of disease, are beginning to carry back to their fellow-villagers some notion of the germ theory and of hygienic precautions about the water supply. Where the cross of Christ has blazed the way, the Red Cross will follow.

GRACE M. BOYNTON,
Professor of Literature,
Yenching College, Peking, China.

A forward look in China cannot be separated from past history. We cannot look forward and ignore the certainty that there will be days of tr and turmoil ahead. We are prepared for the Don't worry about China—no. But don't cease pray for her. I think of the years of violence a chaos through which China has passed since 19 and I see in a vision the plain west of Peki There to the east are the age-old walls of the cit far in the western hills are the tombs of the va ished emperors. And here on the plain are t curling roofs of a Christian college. Here are t young students who are building the future of indigenous Christian church, a group of youthf thinkers as eager and as keen as any to be fou in the world. They have the spirit which w conquer.

FROM DR. BARTON'S ANNUAL SURVEY[1]

NOW for the fifth time in its history the American Board is meeting in Providence. The first meeting was in 1840, thirty years after the Board was organized and twenty-eight after it was incorporated by the General Court of Massachusetts. At that first meeting the Treasurer's report showed that the receipts of the Board were $241,691. At the fourth meeting of the Board in Providence, in 1899, the reported receipts were $644,200. Now at this 115th meeting, after a lapse of twenty-five years, our Treasurer will report the receipts for the year at a figure in excess of $2,000,000. These figures show that for the last twenty-five years there has been a threefold increase in the receipts of the Board, a magnificent record, showing a loyal constituency. This advance in receipts is matched on the field by a marked growth in all departments, in the support provided by native sources, in the perfected organization, in the depth of influence upon races and nations, in normal internal expansion. New missions have been opened in but a single instance, while within the period covered, extensive fields have been abandoned or transferred to other Boards. The period has been one of consolidation and concentration and internal development.

It should also be noted that this period of a quarter of a century covers the era of inflated prices. America has no copyright upon the high costs of living. There is not a spot in the heart of Asia or in the islands in the midst of the Pacific to which has not come the universal international problem of increasing costs. All this creates a distinct financial problem for all missionary operations and includes the price of writing paper in Boston, railroad rates and steamship fares for the missionaries, as well as the amount needed to support the missionaries on the field and sustain their manifold enterprises.

This Board has been for a century and is today a growing concern. Its one new mission within this last quarter of a century is in the Philippine Islands, the only mission of the Board carried on under the United States flag. A population of one million Visayans, Moros, and a mixture of wil tribes, by agreement of all the Mission Boards o erating in the Islands, has been assigned to th Board for training for worthy American citize ship.

The work of the Board is necessarily enlargin in all of its wide areas, with their population o over fifty million. This is true because it is a livin enterprise. Successful Sunday Schools of the mos humble beginnings must grow into churches. Th hospital inevitably follows the missionary doctor with his medicine cabinet and pocket instrument Christian literature must flow from the missio press. The college and university are the inevitabl outcome of the kindergarten and primary school Now we have arrived at a much more advanced stag of the work, where denominational schools, colleges and churches in many of the great mission fields of Asia are coming together and producing great interdenominational Christian enterprises, the crown and glory of modern missions.

BULGARIA

Let me trace the broadening stream of missionary influence in that sturdy and progressive kingdom of Bulgaria. More than sixty years ago a small group of American Board missionaries began work in that country with a rude and poorly equipped printing press, a primitive school building, and a handful of pupils. What possible hope could there be that out of such beginnings there could emerge agencies which, half a century later, would wield a potent influence over a kingdom that was yet to be? In due time Bulgaria became an independent constitutional kingdom. The country turned eagerly to modern education and established freedom in religion. No longer can the primitive school of twenty-five or even of ten years ago meet the demands of the new nation, alert for the best in education and eager to have it of the type that missionaries have introduced. Bulgaria, holding the place she does in the sisterhood of nations and play-

[1] Secretary Strong's Survey of India, Ceylon, and China will appear in our January number.—EDITOR.

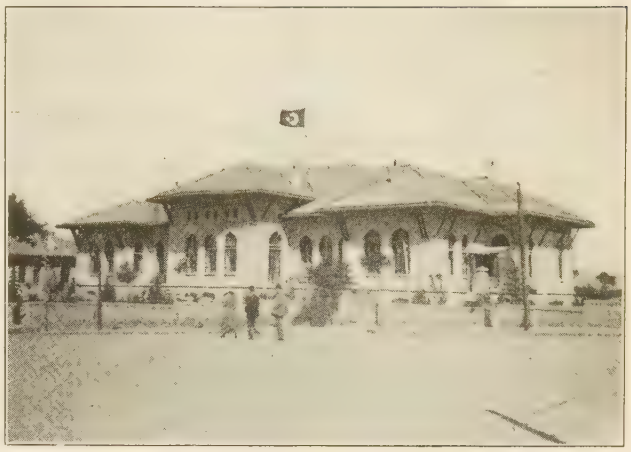
ng her part in that great family of nations, is in conscious need of increasing numbers of men and women leaders who, animated by the spirit of Christian service, will be available for important leadership in society, church, and state. Even the government itself inevitably turns to the missionaries and to the American Board and begs their coöperation in establishing at the capital of the kingdom a worthy Christian school for the best possible training of the youth of today who are to shape Bulgaria's tomorrow. The Ministers of Education, the Premier, and even the King himself, backed by the Congress of the nation, join in this petition and appeal. This is but the normal result of the seed planting and the cultivation of two missionary generations. This expansion is not new work, but it is work that must be followed up or we sacrifice the labors of the devoted men and women who gave themselves to this service, and we will fall short of reaping the great harvest of the seed sowing of previous generations.

TURKEY

The officials of Turkey are attempting to put into practice the principles of an independent democratic government. They find themselves, without a period of preparation, confronted with the intricate problems of government in a country and over a people who have never known national freedom. While they are attempting to perfect themselves in the new science of government, they look with suspicion upon any and all attempts of foreign nations to exercise internal influence over their national affairs. They are obsessed with the idea of national independence undominated by foreign capital, trade, or enterprise. It will require time and experience to convince the ruling forces in Turkey that there can be in no country such absolute national independence.

Naturally, the Turks are friendly toward the United States. They know that we have no territorial ambitions for any part of their country, nor are we seeking for spheres of influence.

The covered wagon on the rough roads of Turkey. A real horseman serving as guard



Where Turkey's destinies are shaped. The headquarters of the National Assembly of Turkey, at Angora

The Turkish educational laws secularize all schools, and the law applies equally to private and mission schools. A large number of Roman Catholic schools have been closed because the directors insisted upon retaining the cross on school buildings or in schoolrooms. Many Turkish schools have also been closed because the Hodjas persisted in teaching Mohammedanism.

The authorities welcome Christian missionaries. They are permitted to travel freely. They may teach provided they do not teach religion in their schools. They may engage in the formation and conduct of clubs in which Moslem youth are members. They may themselves be as religious as they please and demonstrate their religion in personal contacts.

Under the new laws only Turkish subjects can practice medicine in Turkey, although doctors who held a license under the old *régime* are permitted to continue their practice. Medical missionary work at present is greatly restricted.

There is an open and friendly approach to the Turkish officials, many of whom show increasing eagerness to maintain cordial relations with missionaries, teachers, and Americans of all classes. Wherever there are American schools children of these officials are under American instruction. In some ways there is unusual encouragement for missionary work in the country. The press is remarkably free. The state is not dominated by a religious hierarchy. The leaders widely proclaim religious liberty. The American schools are crowded with pupils.

NEAR EAST RELIEF

One of the most potent agencies operating today for the regeneration of the Near East is the relief organization which has under its care some 40,000 children who, from the very nature of the case, are destined to be a mighty lump of leaven for all that country. These children are not only receiving the foundations of an education, but each one is learning a trade by which he can become a constructive member of society. A few of the more alert will

DR. W. W. PEET, OF CONSTANTINOPLE, WITH SOME NEAR EAST "GRANDCHILDREN"

go on into higher courses of learning in existing institutions in the country. All these wards are receiving Christian, but not sectarian, training in preparation for positions of moral leadership.

JAPAN

There are special reasons for giving Japan an unusual demonstration of the spirit of Jesus Christ. The earthquake dealt business and church work in Tokyo and Yokohama a staggering blow. The Japanese, however, have borne it with characteristic courage. The summary action of the United States Senate, abrogating agreements supposed to be acceptable to all, was a blow still more staggering. It has been hard for the Japanese to understand how a so-called Christian country—a country from which such large numbers of missionaries have been sent to Japan—could take such a step. The sting of the Exclusion Act was not so much in the character of the Act itself as in the manner of it. While feeling ran high for a time, the Christians became the leaders in calming the people, showing them that the action was not because of Christianity, but in spite of it. The relations of our missionaries with their Japanese colleagues are exceedingly cordial. After the earthquake, in response to an inquiry sent from the Board, the Japanese reported that the loss to the Kumiai church buildings and plants in the two stricken cities, measured in terms of replacement, was $300,000. Through a commission of the Congregational National Council of the United States an appeal was made to the denomination for aid in reconstruction to the extent of one-third, namely, $100,000. Not one-tenth of that amount has come in. This has been yet another blow to the Kumiai body, which confidently expected that great, rich America would surely provide one-third of their overwhelming loss.

Since Korea has become an integral part of Japan, and as Japanese are going there in large numbers, many of them Kumiai Christians, it has been decided by the Japanese Riji and the American Board Mission to locate permanently in Seoul an American Board missionary. His field will be the 9,000 Kumiai Christians already there, and the t of thousands of Japanese not yet Christian. T churches in Korea are independent of the Kum churches in Japan.

There is an earnest call from the Kumiai churc and the mission for larger aid in the prosecut of the evangelistic and educational work through the Empire. Because of what Japan has suffer during the past year, we must not now deal a fou blow by withholding our coöperation.

PHILIPPINES

The American Board Mission is moral and r ligious guardian of a considerable section of t Philippine Islands. The island of Mindanao, t second largest island of the group, with a popul tion of fully one million, has been set apart to t Board. The work among the Visayans, alrea Christian, is advancing by leaps and bounds. T wild tribes in the south and in the interior a rapidly becoming approachable. The medical wo at Davao and Cagayan is approaching self-suppor The demand for Christian education is runnin ahead of our facilities and resources. The Unio Theological School and College in Manila has reache the stage of construction.

There is an additional field for action beyond tha here mentioned, namely, the Mohammedan Moro who occupy our island of Mindanao and the adja cent Sulu Islands. These are showing an interes in education and a capacity that makes this Mosler

Children whom you are saving through the N. E. R. They seem happy, clean, and promising

race a rare and choice field to cultivate. The mission is eager to begin work specifically for them and has urgently called for a new family to be appointed especially for that purpose. The Prudential Committee has authorized the finding and sending of a family to open that field, provided the necessary funds can be secured. Ten thousand dollars will start this mission for one of the most virile and accessible Mohammedan races in the Far East. These people are fellow citizens under our common flag, and we alone have the opportunity to make them fellow citizens of the Kingdom of God.

MEXICO

Mexico is close at hand and a restless neighbor it has been. In that southern Republic during the year an attempted revolution has been crushed, the first time for a century that such a fact has been recorded. Missionary agencies are coöperating in Mexico as they are not in any other country in the world. The entire territory is mapped out and each section assigned to a responsible organization for Christian training.

If the now united Christian forces in Mexico could have at their disposal the cost of a single dreadnought, to spend on a union Christian university and theological seminary in the capital, a subsidized Christian press, and adequately equipped Christian schools throughout the country, our neighbor upon the south within a generation would cause us no more anxiety than does our neighbor upon the north.

THE WORLD

Thus lies the world before us. The expanding power of the Gospel of Christ is operating in every one of the great fields of the American Board. Christian ideals are catching the imagination of native leaders in all lands. Missionary coöperation is sought in matters of education, philanthropy, social betterment, and religion. No longer can it be said of any country that the missionary is not wanted. Growth and progress are written across the operations of the years. The missionaries represent to the peoples of Asia the highest and best in our own civilization. They carry and implant in the minds and in the hearts of the peoples of the non-Christian world the Gospel of universal brotherhood and international peace and good will.

EXAMINATION DAY IN A TURKISH SCHOOL

By EMMA ZBINDEN, Merzifoun

IT was examination day in Turkish School for Girls at Samsoun, and I was pressed to stay. I met the superintendent of schools, the inspector, the city treasurer, the lady superintendent, and other teachers. They had first a kind of a social gathering in the school parlor, while the pupils were left much to their own ways and devices, judging by the noise in and around the building. Most of the teachers were unveiled, but had their heads covered; they seemed to be free in a nice way when they talked with the men. They had coffee and a few cigarettes, and then decided to begin exams.

This is a primary school, and our friend, Sabiah, is head of it, although she seems to be much younger than the other teachers. She had made curtains of paper, red and white, and she had also red and white dresses for most of the girls. This looked pretty and patriotic.

After four classes had been examined, we had dinner together at the school at one o'clock. I was urged to remain. We had pretty place cards (American fashion); I sat at the left of the school superintendent, facing the inspector. We had plenty of good things to eat, and the most interesting conversation about methods of education, Pestalozzi, Froebel, and Mme. Montessori. My neighbor had visited our institutions ten years ago and remembered with great pleasure his visit with Dr. White. He asked if we were going to have a Kindergarten, and said that if we could train Kindergarten teachers, this would be a great help to the country.

I remained there till 5 P.M.; they wanted me to come to other examinations and to visit at their homes, and I feel that we have a few more good friends. The lady superintendent seemed to me a real educator. They were all showing love to the children and friendship, which was new to me in what I have seen in this country, where the relations between teachers and pupils are based generally on authority and submissive obedience. The superintendent must be a man who has had a spiritual touch; in connection with the poetry he spoke twice about sin and the life to come in such a way that you felt his sincerity.

A SUMMONS

By ERNEST PYE[1]

WE are summoned today to be men and women of *penetrating social outlook*. We are to be skilled engineers in the region of moral and spiritual foundations. We are to bring Him unto children and youth and let the regenerative power of His Spirit give birth to ideas and ideals that shall be expulsive of sin and evil in their new affection. I plead for less concern about organization and leadership, and more concern about bringing human minds, stripped of accretions and preju-

[1] From a sermon preached before his associates in Turkey at the annual meeting of the Turkey Mission this summer. His words have peculiar significance when applied to his field.

dices by terrific events and sufferings, up close to the great facts and issues of life which abide.

I hold that there need be no uncertainty in our course or task. As I have looked back over the century of sacrificial effort already made here in the name of Jesus, and then have looked out upon those about us who dwell in so great darkness, I can see but one answer to the question of our future: That the missionary task to a given people is finished when one of two possible conditions has come to exist;—either, first, when they have had a fair chance to hear understandingly God's message and have made response to it to the poi where they can of themselves continue the proce of evangelization; or when, second, they have ha a like fair chance to hear and then understanding reject the message. The time has certainly no come when the first is true for the Near Eas And I hope the churches of America, and we her likewise, can submerge our will in His completel before a decision is made that the time has arrive to withdraw. Our present situation demands def nite searching of a way out unto God's better goa He has a goal.

Missionaries of the Turkey Mission: Mr. Pye's audience; also representative of the great body of missionaries in whose behalf Mr. Stevens speaks. Drs. Peet and MacCallum in the center. Dr. McNaughton seated at extreme right of picture. The unnamed will not mind if we recognize these veterans.

WHAT A BUSINESS MAN THINKS OF MISSIONARIES

By FREDERICK W. STEVENS[1]

NOWADAYS many Americans are visiting China, taking a peep at it as it were. I have no patience with those who, knowing nothing whatever about Christian mission work in China, go back home and speak about the ineffectiveness of Christian missions. Indeed, I am satisfied that there are many Americans living in China who are as ignorant about Christian missions there as if they had never been in China.

After some years of residence in China, I came to realize that the Christian missionary type is

[1] President, Michigan Trust Company, Grand Rapids, Mich. Representative, American Bankers' Group in Peking in Chinese Consortium. These remarks were made at the Annual Meeting of the American Board, Providence.

olly misunderstood among non-religious critics in s country; that a large portion of the men and men who are American missionaries are gradu- s of leading colleges; that they become missiona- s because they love unselfish work; that they ve the respect and confidence of the people within e range of the missions, urban and rural. The ore I learned the facts the less was I surprised find that missionaries are advisors and friends to e whole community in all kinds of trouble; and at they have the coöperation in their great work of ousands of Chinese who have been Christianized a result of their efforts.

I was unable, after diligent inquiry, privately d publicly, to learn of a single organized activity in China on a scale of importance that aims at moral improvement or is calculated to bring it about, that is not plainly traceable in its origin to Christian missions. I asked public audiences in China to let me know if they could point to a single organization of the character mentioned. My inquiries were published widely in the papers of China, with no suggestion ever resulting that there was such an organization.

The thinking people of China are interested in Christianity as they are in no other religion. There is no better way for implanting in the minds of the Chinese masses ideas of right living that will uplift China than the one followed by Christian missionaries.

THE WORLD TEAM

(From Basil Mathews' new book, "The Clash of lor," published and copyrighted (U. S. A.) by the issionary Education Movement, New York, through ose courtesy we print this extract. We take this ethod of calling attention to such a discussion of the ce problem as will prove of special interest to church ople. See Bookshelf.)

STANDING on the touchline of the football field of the American University at Beirut on a crisp afternoon in spring, I saw streaming wn from the pavilion a team such as I had never fore even imagined in my wildest athletic dreams.

The captain was an Abyssinian, thickset, but a st and accurate shot. His full-backs were a Turk d an Armenian; the half-backs and the forwards cluded a Syrian Christian from the Lebanon, a reek, other Turks, a Persian, and a Copt from gypt. Their trainer was an Irishman. The prin- pal of the college and many of the faculty were merican. In the college were nine hun- ed boys from all those lands.

The football field was on Asiatic soil; t the people represented were drawn t only from four separate races in sia—the Syrian Arab, the Armenian, e Turk, and the Persian—but the byssinian came from Africa, the Greek om Europe, the trainer from the Brit- n Isles, and the principal from America. very continent had its man. All the rld was represented.

As I stood watching the members of e team take their places and the op- sing team move out to face them, and en heard the whistle blow and saw e game surge down and up the field, could see that they were playing a ally magnificent team game. Talking th the sports-captain of the college, o was standing by me, I asked, "What ecial difficulty do you find in training team like this?"

"A real hard nut to crack," he re- ed, "is just this. These fellows come from countries where the whole idea of team-play is unknown. Each at the beginning of his football training wants to dribble the ball down the field at his own feet and score the goal himself for his own glory. It is just the same," he interjected, "if you are teaching them baseball or cricket or hockey. So," he went on, "I have won the battle, not only for the boy as a member of the team, but really for his whole life-job, *when I have taught him to pass.*"

I looked again and realized the simple miracle that had been performed. There was the Armenian full-back—whose father had been massacred by a Turk—passing to the Turk, who sent the ball out to a forward wing, the Greek, and he to the Persian, who centered to the African captain, who, amid a roar of cheering from the college, scored a brilliant goal.

As I looked across the field to the intense blue waters of the Mediterranean, that broke in a white

A football team of the American University of Beirut, such as Basil Mathews describes in "A World Team"

fringe of foam on the rocks below, the whole human scene that we have been looking upon in this book flashed into my mind. The world, I saw, is just such a football field. The problem of the world racial conflict is precisely the same as the problem of the sports-captain at Beirut. There are the nations on that vast world field—each trying to dribble the ball of achievement down the field of history, to score the goal of racial or national glory for itself. There is no team-play on a world scale. The need of the human race is for a World International Team.

Indeed—in that very hour when I was at Beirut—something was emerging on that world field so awful that it would have stunned us all if we had caught but a glimpse of it. For it was the spring of 1914; and already forces were in play that, before the summer had come and gone, were to fling those nations and races into the titanic conflict that shattered the world. Because there was no world team in being, ten million young men and seni schoolboys who were alive at that hour are tod maimed for life or lying under hummocks of ear over which the grass blows in Britain and Euro Syria, Mesopotamia, and Africa.

As Mr. Winston Churchill says: "It is a ta of the torture, mutilation, or extinction of millio of men, and of the sacrifice of all that was be and noblest in an entire generation. The cripple broken world in which we dwell today is the i heritor of these awful events."

We look again over the world field today ar find the whole earth, in a new and almost univers sense, the scene of a tense, unparalleled strugg between the two forces that the sports-captain thre up so vividly on that Syrian football field: the or force that makes a nation strive fiercely to keep th ball at its own feet, and the other force that— like the athletic trainer—shouts: "Pass, men—pass Play the game for . . . the team."

ROBERT COLLEGE GRADUATING CLASS, 1924
A study in nationalities

Front row: Russian, Greek, Rumanian, Americans (Professor and Mrs. Barnum and child), Greek, Turk, Israelite, Greek.
Second row: Greek, Russian, Greek, Turk, Syrian, Greek, Bulgarian, Israelite, Armenian.
Back row: Greek, Persian, Israelite, Albanian, Syrian, Greek.

THE MESSAGE OF THE CHURCH AT SMYRNA

By CALEB W. LAWRENCE[1]

THE literary masterpiece of New England, which has brought tears to the eyes of millions of readers, "Evangeline," told of the deportation of a handful of Arcadian peasants from Grand Pré. It would require a genius infinitely more powerful than that of Dante to describe in any way adequately the sufferings of the Christians and the Turks of Asia Minor and of Greece, because even now great lines of Christians are making their way painfully to the coast, to the Black Sea, and to the Mediterranean, there to wait fruitlessly for ships to take them to a country which is already exhausted in its noble and remarkable effort to save life. And half a million Turks who speak Greek, many of them knowing no Turkish, are being uprooted from the farms and orchards of Greece and of the islands of the Ægean, and will be emptied into the ruined regions of Turkey. All honor to the Near East Relief, which has done wonders in mitigating the

[1] From his address at Providence.

suffering, in saving hundreds of thousands of lives, in saving the children and educating them and preparing them for the future. All honor to the Near East Relief. All honor to the missionary women, who have been very great heroines in their work among the sufferers of Asia Minor, and who are back there now looking forward with hope to the future.

All is not lost, however. It is true that our work there to some extent is pioneer, but it is pioneer work with a remarkable background—a background of respect and trust on the part of the Turks in the Christian missionaries. Again and again Turks have come to me with money and would not accept a receipt. "Oh," they would say, "what do I want of a receipt?" So absolutely confident were they in our honesty and our business efficiency.

There in Smyrna we have a great modern plant less than ten years old. This has been spared; although the battle of Paradise took place; although shells went over our heads when we were protecting five thousand Greeks and Armenians in our college buildings; although the venerable and veteran missionary was nearly beaten to death in his efforts to protect our house; although we have been through much; yet there remains that great Christian college practically intact. The President came back restored by a miracle to health, and hopeful and confident of the future. We look forward to going back there and to entering upon the harvest, the greatest opportunity in our long experience in Turkey, because we have the confidence, I believe, the trust, and in many cases the affection, of the Turks. We have our graduates in different parts of the Near East because our college has pioneered in work among Moslems. We have had our martyrs among the Turkish race. One of the noblest men that I have ever known, a Turkish priest, became a Christian and was burned to death near Paradise. We have a great many sympathizers among the Turkish people, and I believe that we can go on in our work there, and be assured, whatever the government may be or may change to be, of a unique and glorious opportunity in the working for the Turkish people.

We have also a great school for girls there. Again and again when this school was closed Turkish people came to me and said: "When will Miss Greene come back? We must have that school opened." One man said: "I will guarantee twenty-three students if you will open." And when Miss Greene courageously returned, not knowing whether she would be permitted to land even, and started in on that magnificent estate which we own on the shores of the Gulf, the place was overcrowded. Today there are 123 students in that institute where your missionary ladies are working. At our International College, where we have a model farm and a modern agricultural department, we have more boarders than we can accommodate. One hundred and forty-six we have taken, and we have had to turn away very many. We have over 200; about 213 on September 27. Who are the boys? The sons of officials, the sons of the leading people of Turkey, who are willing to run the risk of our making their boys Protestant to get the training, the character which American missionary institutions give.

On the hillside just below the Castle of Smyrna, which was built by the general of Alexander the Great, there stands a stadium. In that stadium nearly two thousand years ago an old man, ninety years old, was martyred. This man was Polycarp, the first Christian bishop consecrated by the Apostle John. The Roman governor was interested in Polycarp and pitied him, and he said: "Just give a sign to say that you tolerate our gods." But Polycarp said: "Eighty and six years have I served my King, and he never has done me harm. How shall I now deny my Lord and Saviour?" If we missionaries in Turkey are faithful, and if the American Board, if the churches of America are faithful, there is no doubt of the result. "Be thou faithful unto death and I will give thee a crown of life." It was the message of the Church at Smyrna and it is the message to the Christian Church of America.

TO THE AMERICAN BOARD

Written for the 115th Annual Meeting of the A. B. C. F. M.

What privilege, what promise, what content
The grand old Board enjoys in fee today!
A century and more of service spent,
It girds its loins more strongly for the fray,
And forward looks along the shining way;
Eternal youth supplied by willing hands,
Strong man and womanhood in strife grown gray,
And ripened leadership in many lands,
It eager waits the Master's old and new commands.

It faces new conditions, older needs,
New nations struggling upward to the light,
Old selfishness, old prejudice, old greeds,
New consciousness of danger if the fight
Of race, of class, of creed, of wealth, of might
Be not soon settled by the Golden Rule;
Old sin and degradation black as night,
New yearning for Siloam's waters cool,
And weary worldwide woe that stalks like fiendish ghoul.

Yet buoyant, faithful to its mighty trust,
The Board moves on the world for Christ to win—
To lift the pagan from his slime and lust,
To aid the Moslem hosts to enter in
Where love and purity and peace begin,
To lead the countless millions of the East
Where light and learning banish war and sin,
To raise the stricken up to Hope's high feast
And minister in love and mercy to the least.

All power still is promised and fulfilled
To those who trust and sacrifice and strive;
Then onward go, dear Board, as Jesus willed
And in his glorious mission ever thrive;
With all thy myriad hands, alert, alive,
With all thy voices, all thy hearts aflame,
In every prayer and gift and effort drive
The wondrous message sent in Jesus' name
Till every soul on earth shall Christ as Saviour claim.

CALEB W. LAWRENCE,
Professor in the International College, Smyrna.

Near East Relief orphans at Alexandropol, expressing their sentiments in proper form

THE TESTIMONY OF AN EYE WITNESS

By CHARLES V. VICKREY

I HAVE seen the feeding of five thousand—in the land of the Book. I saw also the feeding of eight thousand. Yes, I have seen the feeding of tens of thousands of little children in the land of our Saviour's birth and in the land of Paul's missionary journeys.

The first five thousand that I saw were seated together in one assemblage, practically under the shadow of Mt. Ararat, near where the human race began, and they were "Beginning Again at Ararat" after devastating war, political revolution, and social chaos had made havoc of the past. They were practically starting a new civilization.

Of the eight thousand whom I saw being fed, a thousand or more were in Jerusalem; some were in Nazareth, but the much larger number were on the hillsides of Syria, above and around ancient Sidon. They were not very far from the identical spot where Jesus commanded the multitude to be seated upon the grass, and where He fed with His own hands the five thousand men, besides women and children. The ones whom I saw were all children, without fathers, without mothers, and, for the most part, without country. They were such children as drew forth the compassion of our Master.

First International Golden Rule Tea, Gardens of the American Consulate, Jerusalem. Attended by 75 persons, representing 18 nationalities and 18 religious communions, including Moussa Kazim Pasha, head of the Moslem community for Jerusalem; the Armenian Patriarch; the Abyssinian Patriarch; the Coptic Patriarch; the Syrian Archbishop; official representatives of the Roman Catholic Archbishop and the Greek Patriarch; Jews and Protestants. A Committee was formed to promote the observance of International Golden Rule Sunday, December 7, in Palestine.

They are future leaders, auguring a new era of love, unselfish service, and good will in the Near East, which has so long been torn by dissension and strife. I have seen them—the new, rising generation, "Miracles from Ruins"—playing around the broken columns of the Temple of Jupiter in Athens. I have seen nearly a thousand of them at their work-benches, shoemaking, tailoring, coppersmithing, at Jubeil, whence Hiram shipped the cedars of Lebanon to Solomon, and where later the Crusaders landed to march upon Jerusalem. These young knights of the Twentieth Century are mastering more useful weapons and will win Palestine and the Near East by more peaceful processes.

Yes, these thousands of lives have been saved—by Him. For no other religion and no pagan philosophy has ever yet put it into the hearts of little children ten thousand miles away to contribute and sacrifice for the feeding of other children whom they had never seen.

It is only the living Christ—living today in the hearts of millions of Christians—that can accomplish miracles like the feeding of the five thousand, and there are millions of people living in the world today, and hundreds of thousands of children, looking forward with hope to the future because Christ lives. We have the privilege today of doing in Jerusalem, Nazareth, and throughout Syria, identically the work which He would do if He today were walking in the flesh through the streets of Nazareth or Jerusalem or Sidon.

THE NEW NEAR EAST

By MABEL E. EMERSON

THERE really is a new Near East. Facts which had held true for centuries and were dominant in 1914 are not true today. The War years have brought transforming changes, for better and for worse, to the Near East as well as to all the rest of the world.

Most apparent of all is the spirit of nationalism. Greece is struggling to establish a republic and to stand well in the eyes of the world. The Balkan states are restive. Those which made territorial gains in the settlement of the boundaries questions would like a little more land. The losers, like Bulgaria, are chafing under those same decisions and looking forward to reclaiming some day the lost areas. In Syria the mandate is not wholly acceptable. And even among the Armenian refugees in both Greece and Syria nationalistic ambitions persist, despite experiences which one might expect would have crushed entirely hopes of that magnitude. But in Turkey, most of all, one feels the new life, perhaps because the conditions are in such striking contrast to the traditional Turkey. The victory at Lausanne has given the Turkish leaders a new consciousness of individuality, a sense of importance, and a determination to work out their national life in their own way without interference from outside.

Miss Mabel E. Emerson, newly elected Foreign Secretary of the Woman's Board of Missions. She has been Associate Secretary of that Board the past two years. Before that (1910–1922) she served with Dr. Eddy in the Educational Department of the American Board. She is a graduate of Wellesley, class of 1905.

Less apparent but no less significant is the intellectual awakening of the Near East. Minds have been "stabbed awake" in these last ten years. The East, while it has been in many ways disillusioned so far as the West is concerned, is not deceived in thinking that general education has been a large factor in the power and influence of the West. Consequently there is a new interest in education, especially of the American type. Even in Turkey a school system is in the making. The Medical School and Normal School in Constantinople are of high grade, we are told. Trade schools also have been established in several important centers—evidence of the fact that Turkish leaders recognize that their country's needs can never be met unless artisans are trained. The press, too, is becoming more free and hence more influential. Articles and editorials are appearing almost daily in the Constantinople papers, which in the old days would have been violently suppressed. Around such editorial leadership the real patriots are rallying.

Even more significant is the interest in social reforms. An intellectual awakening may mean only a desire for advantage in prestige or political power which apparently result from Western education. But social reform is evidence that there is a new recognition of moral needs, a consciousness that moral quality is fundamental. In Bulgaria, for instance, the Temperance Movement has a place of real importance. While missionaries and Bulgarian Protestants are heart and soul in this work, the movement is by no means confined to them. I was present at a meeting in Sofia where a group of women representing various social classes and Protestant and Pravoslav churches, were discussing ways and means of furthering the temperance cause. Their plans were comprehensive and significant, emphasizing not so much spectacular methods as quiet, educational processes, which produce more lasting results.

In Sofia, too, I had a glimpse of Bulgaria's "Youth Movement." Students and young people, both boys and girls, gathered there over a week-end for a great athletic meet. Parades, athletic contests, and games crowded the days. To one accustomed to such events in the West the significance of it all was not immediately clear. But it took only a word from the missionary to make it so. It is a new thing for Bulgarian young people to take an interest in outdoor sports and athletics. It is evidence that they are turning away from many less wholesome interests of other generations, and it promises much for the future.

The most outstanding social change in the Near East is, I believe, the emerging of womanhood in Turkey from ages-old seclusion and bondage. Back in the small towns and villages life goes on, for the most part, as of old, but in the large centers, like Constantinople and Smyrna, one feels the pulse of new life. Just before I reached Turkey the heavy curtains which separated the men's and women's sections in the trains had been discarded, as a relic of a past which many wish to forget.

Conservatives, both men and women, objected to the change, of course, but the progressives, men and women, young and old, accepted it with genuine satisfaction. It seems almost symbolic of the change which is coming in Turkey's social life. Men and women are mingling more freely. Many women have discarded the veil and a new sense of womanly dignity seems to rest upon them in consequence. Women are beginning to study law and medicine, and to take positions in business and professional life. The changes are not all merely outward, however. Blows are being struck at the fundamental social wrongs of Turkey. Progressive, well-trained women are working together to bring about marriage reforms, the abolishing of polygamy, and a better legal status for women. They will win eventually.

And religiously? There are changes here, too, for reforms in education and social life cannot be in process without some inner impulse, recognized or not. All through the Near East today there is a breaking away from the traditional religious restraints and ceremonies. Creed and ritual in the Oriental Christian churches cannot hold the thinking young men and women today. And in Turkey the abolishing of the Caliphate seems to have given new impetus to the movement away from the restraints of Moslem law. All this does not mean necessarily a lessening of religious feeling. On the other hand, it may be the truest evidence of a yearning for those spiritual experiences that satisfy.

What a time for Christian missions! For the Near East is at the parting of the ways. There has been a decided break with the past. There is a yearning for something, they hardly know what. There is an eagerness for things Western, good or bad—automobiles, electric lights, trams; schools, newspapers, cinemas; European dress and customs, modern dances and jazz. Shall we look on while they take all these and miss the best we have to give? The deepest need of the Near East today is for character, the basis of self-control and mutual trust and brotherhood. They can never get that foundation in character by adopting the superficial life of the West. They cannot get it by copying Western Christianity, with its too frequent emphasis upon unessentials and its failures to make Christ truly dominant. What they need is Christ, whose message is as vital and transforming today everywhere as it was when first He gave and *lived* it in Galilee.

A PRAYER FOR THE BOARD

Offered by Mr. Frederic H. Fuller, Deacon, Central Church, Providence, R. I., at the opening of the business session of the Board's Annual Meeting.

Almighty God, our Heavenly Father, in whom we live and move and have our being, we give Thee humble and hearty thanks for all Thy goodness and loving kindness to us and to all men; especially for Thine unspeakable gift of our Lord Jesus Christ.

We thank Thee for this American Board, for its gracious and life-giving influence in our home churches. We recognize its wonderful achievement in the missionary field, its world influence today in human affairs, its saintly and devoted missionaries. We in this convention, bending together before Thee, pray for Thine own blessing upon our Board, that in these changing days, wisdom, grace, and patience above their own selves may be upon its officers, that in this meeting and always its affairs may be guided and controlled by Thy good spirit; that its service to mankind may be conserved; that it may be a living, fruitful influence, helping to do Thy will, only to bring Thy kingdom in this needy world. We pray that to its missionaries there may come abundant fruition of their hopes and labors.

Thou, our Father, knowest the burden of these hearts before Thee and of those their brethren in distant lands. In the silences Thou hearest the unspoken prayers that come of the travail and care of their souls, the yearning of their hearts for the people they love with a tenderness like to the Master's own. Hear Thou that which we are unworthy to put into words, comfort them and give them grace to touch and to move other men to something of their own consecrated interest and affection. We see the joy of service and of sacrifice in their faces. We are grateful for the touch and inspiration of their lives. We pray that this church and all churches represented here may receive abiding spiritual life by this contact and that in the days to come they may all renew their vital interest in missions which has been their glory and their salvation.

So bless us all—officers, missionaries, and churches. Forgive all our indifference, forgive the errors and shortcomings, and grant to the churches the old-time loving devotion of the founders of this society, something of their faith and love of men. Grant to all the new vision of world need and world opportunity for Christly service with the old and the new "compulsion of the souls of men" that we may glorify Thy name and win men, Thy children, our brethren, to the faith and love and service of Christ, our Lord, in whose name we pray and offer all.

BULGARIA AND AMERICA

By PAUL ROWLAND[1]

BULGARIA has a population of 5,000,000, 80 per cent of whom are peasants living on small farms. The Bulgarians have all the virtues and all the vices of peasants, raised to the *n*th degree. On the credit side, they are extraordinarily hard-working, frugal, simple in their habits and tastes, clean lived, sturdy, independent, with plenty of stamina and force of character. On the debit side we find—what is only the reverse side of their virtues—obstinacy carried to ridiculous lengths, savage party feuds and vendettas, and a seeming incapacity—shared with most Slavic races—for team-play and good sportsmanship.

MR. ROWLAND AND A GROUP OF STUDENTS AT SAMOKOV, BULGARIA

In many respects the Bulgars are the Scotch of the Balkans. Summing up their characteristics, we may say that the Bulgarians are *splendid raw material.* If you forget that they are still *raw,* you will be making a mistake; but if you forget that they are *splendid,* you will make a greater mistake. And they are *material*—plastic, ready to be molded and shaped by whatever influences are now brought to bear on them. The interesting thing is that the whole nation—both people and government—want that influence to be American. They are saying: "We want the American spirit here. We want American methods in agriculture and business. We want the American type of education in our schools. Come over and mold us."

What has America done for Bulgaria in the past? Here let us imagine a Bulgarian speaking to us, for although he will say nothing about himself—at least nothing good—the typical Bulgarian waxes eloquent when it comes to recalling the rôle America has played in the making of the new Bulgaria. We can imagine him saying something like this:—

"Ladies and gentlemen of America. Do you know that we Bulgarians owe more to America than to any other country, not excepting our liberator, Russia? Do you know that back in 1876 it was the report of the American Consul-General Schuyler which brought the horrors of Turkish misrule in Bulgaria to the attention of Gladstone, who then roused the whole of Europe with his famous pamphlet? Do you know that it was that report of an American consular official, therefore, which opened the way for Russia to come down the next year and set us free?

"But it would have done us no good to be set free unless we had wit enough to set up a constitutional government, and defend our new freedom. And this we were able to do, thanks to our young men who had graduated from an American institution on the Bosphorus—Robert College. Do you know that we would not have known how to draw up a Constitution, much less put it into operation, without those men from Robert College? We sent the cream of our young men there. They sat at the feet of President Washburn and other educators of his stamp, and imbibed there Christian character and Anglo-Saxon ideals of free government. In the early days of Robert College more than half of the students were Bulgarians and they carried off all the prizes. Take the class of '71. There were only five men in that class—all Bulgarians. Those five men furnished Bulgaria with two mayors, four members of Parliament, three ministers, and two prime ministers (a problem for those of you who are good at higher mathematics). Well did King Ferdinand say that Robert College was the nursery of Bulgaria's statesmen. Some one else, too, has said

A CHORUS OF SAMOKOV STUDENTS
Mr. Rowland in gray seated at the organ

[1] From an address at the Annual Meeting of the A. B. C. F. M. at Providence, by Mr. Paul Rowland of the American School of Samokov.

that another American institution on the Bosphorus—Constantinople Woman's College—is the nursery of the wives and mothers of Bulgaria's statesmen.

"An equally large debt do we owe to the American missionaries who have worked among us, both in Macedonia and in Bulgaria. The names of those early missionaries—Elias Riggs, Long, Byington, Baird, House, Clarke, Haskell—are household words in Bulgaria, and there is one missionary of the present generation who, as editor of the semi-weekly *Zornitza*, is exerting a wide influence, and whose name is already a household word in thousands of Bulgarian homes. There are others, too, who are building well among us.

ONE OF THE BUILDINGS OF THE GIRLS' SCHOOL, SAMOKOV

Formerly used as a missionary residence
Some day this school will be moved to Sofia, Bulgaria's capital

"It was the American missionaries who first gave us the Bible in our own tongue, back in 1864, and so well did they do the work, that the Bulgarian Bible has had something of the same influence in forming Bulgarian literary style that Martin Luther's translation had in Germany.

"The strong temperance movement in Bulgaria owes its inception to the work of your missionaries. But we owe probably most to the American missionaries for the schools which they have carried on at Samokov, and it is to these schools that we look with the keenest hope for the future. The Boys' School was founded just sixty-four years ago tomorrow, two weeks before Lincoln was elected President. During these sixty-four years something over 1,400 students have passed through its doors, while the sister school for girls has had an equal number of students. From these schools have come our pastors and their wives, our Y. M. C. A. secretaries and Bible-women, and our leaders in all branches of social, philanthropic, and reform movements. We have public schools where the instruction is at least as good as in your Samokov schools, but we realize that our national schools fail to produce character. That is why we continue to send to you more boys and girls than you can take care of—to make men and women of upstanding and outstanding character of them. But your school buildings, it must be confessed, are in a sorry state. Therefore we welcome the news that you are planning to move to Sofia into new and larger quarters. We know what we owe America, and we are grateful. We pledge you our coöperation. If there is anything we can do, command us."

In some such words as these would a Bulgarian sum up what America has done for his country. Now these schools at Samokov, of which he spoke, are facing a real crisis today. Mr. Ostrander, the Principal of the Boys' School, told me when I left last June that in three years he would refuse to take in any more students because of the danger from the dilapidated buildings. The whole plant is, I am afraid I must say, a disgrace to the Board and to Christian America. Three Premiers of Bulgaria have in succession urged our removal and rebuilding at Sofia, the capital. The first premier said that the Government would give us a site, "because they were ashamed to have an American school occupy such quarters" as we are in at present.

The promise was carried out under another Premier—Stambolisky, in 1920—and the National Assembly gave us a site of our own choosing in the outskirts of Sofia, with the sole proviso that we begin building within three years. We could not meet the condition, and so lost the site. However, we have now secured another site of 100 acres just outside Sofia, and this is what the present Prime Minister, Mr. Alexander Tsankov, has written:—

"The Bulgarian Government, which I have the honor to represent, will sincerely rejoice if it sees, close by its side, a center of the spiritual treasures of American culture, destined to play an important rôle in the developing and strengthening of Bulgarian culture. I pledge you my moral support." And the President of the National Assembly, Dr. Kulev, writes: "So far as the government and National Assembly are concerned, I am sure you will have their full coöperation in every respect." When I came back to America this last summer I brought with me a dozen such letters from the most prominent men in Bulgaria, urging us to come to Sofia, welcoming us beforehand, and pledging their sup-

SOME OF THE STUDENTS IN THE GIRLS' SCHOOL (I.) AT SAMOKOV

port, and now they have gone farther. Without waiting for us over here to begin a campaign for building funds, they have started one of their own. The other day I received this appeal to the nation signed by a committee made up of some of the most influential citizens of Sofia. After recounting the services of America to Bulgaria, they appeal to their fellow-countrymen to raise the sum of 2,000,000 *levs* (pre-war, $400,000; at present, $15,000). They ask that this sum be raised at once in Bulgaria "in order," as they say, "that the noble American nation may see by our generous and quick contributions, despite the monetary crisis through which we are living, how highly we appreciate their noble, cultural work for us." With this money they propose to put up one of the new buildings, and to name it Washburn Hall, after that great president of Robert College who for fifty years was the educator of Bulgaria's early statesmen and leaders.

Here, then, we have the spectacle of a missionary undertaking being passionately urged and welcomed by both the government and people of a foreign land. I have never, in all my reading of missionary literature, come across the unique spectacle of the native people putting on a campaign to raise funds for a mission school even before they were sure that school would be built! And the natural question is, what are *we* doing about it? Fortunately, I can report that we have already done something and hope in the near future to do immeasurably more. We have, as I have said, secured a fine site of 100 acres on the outskirts of Sofia. We are going forward with plans to incorporate the two schools as one under a separate Board of Trustees here in America. We are putting the matter of building plans into the hands of a well-known New York architect of wide experience with mission schools. Finally, we have been included in a large joint movement in behalf of several Near Eastern institutions whose plans you will all hear of in due course. But under this joint plan the American Board has a definite quota assigned to it. It is not a terrifyingly large quota, nor is it, on the other hand, an insignificantly small one. I think it is fair and reasonable. And the question before us is simply this: Shall we close down these schools in Samokov after more than sixty years of fruitful work, and confess our impotence before the Bulgarian people; or shall we go forward, in the name of the Lord, and enter into this wide door of Opportunity which is being held open to us? Which way do you vote?

ONE OF THE LEAST OF THESE

By AMY B. COWLES

A ZULU hut. A low doorway. No windows or chimney. A perpetual fire in the center of the hut. Smoke. The accumulated smoke of years, hanging in fingerlike stalactites from the semi-spherical roof.

On the earth floor a woman lay dying. Among the beer pots close to her head a hen was hatching chickens. Behind her a new-born calf was calling for its mother. A baby was creeping over the floor. Naked children, a pig, a lean dog, a brood of chickens, a skeleton cat, were walking in and out at will.

The patient moaned and turned upon her mat. A heathen woman with a greasy skin kilt tied about her waist dropped to the floor beside her: "Ini? What is it?"

"Oh, I am so dry! Water! Water!"

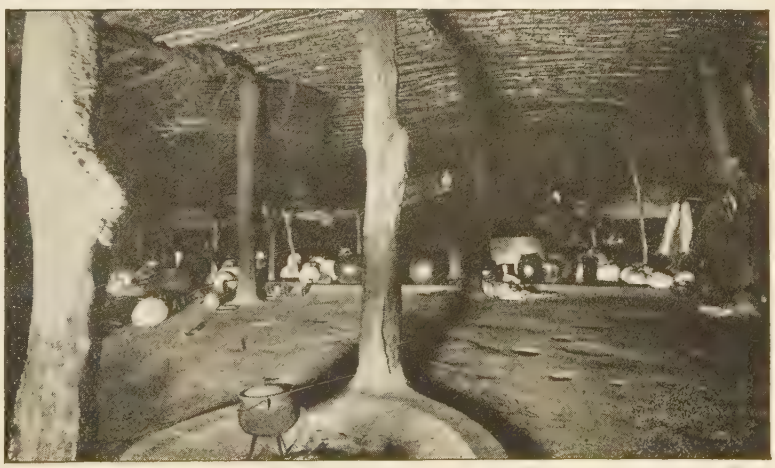
"No, no! I cannot give you water. Water would kill you because you are so hot." Taking a small clay pot, the neighbor filled it with beer and placed it beside the sick woman.

"No, no!" came the faint reply. "That would be a sin. God does not like us to drink beer."

At early dawn the next day a group of Christians came to that hut. They moved aside the untouched pot of beer, then wrapping the body in a strip of white calico, they placed it in a rude coffin and carried it out through the low doorway. Beside a bush they had dug a grave, and there they laid her to rest, the woman who "had done what she could."

While Bible verses were read and while the Christians prayed and sang "Zulu, Kaya Lami" (Heaven is My Home), the heathen husband, with his other wives, and the naked children, stood near and looked on with bowed heads and with fear in their hearts.

Because his heart was troubling him so; because he had many wives and was walking in all the ways



The interior of a Zulu house—evidently better than the one Mrs. Cowles describes

of darkness; because he knew he was a sinner before God, the husband was allowing his wives to go to church—an effort to hush the still, small voice within him.

This wife who had gone had faithfully attended the little sod church on the hill. She had stood up one day and had said: "I choose the Lord." Then she had taken off her dirty skin kilt, had washed all the clay and grease from her hair, had bathed her whole body in the river, and then had put on the clean print dress which one of the Christians had made for her. And her husband, looking on, had said not one word.

The woman who had died could not read one syllable; she could not answer one question in the catechism; she had grown up in utter darkness; but she had seen the Lord. She had seen Him upon the cross; she knew He had died for her; and at His feet she had dropped, like Mary of old, and had said: "My Lord and my God."

"After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the Throne and before the Lamb, clothed with white robes and with palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes and whence came they? . . . And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

MEASURING UP TO JAPAN

By MARION E. HALL[1]

JAPAN'S greatest novelist wrote this after the Exclusion Act: "The acts of God and man are parallel in very interesting and often very tragic ways. There was one very great earthquake, and then Admiral Perry came and opened the doors of Japan. We have loved America ever since, until—there came another great earthquake. Following that, America closed the doors to the Japanese." He might have added, as so many other Japanese do: "It would not have been so bad if they had not slapped us in the face at the same time."

When returning to Japan just after the earthquake, I had perhaps five or ten thousand dollars' worth of equipment that I was taking back to do my work better with. The revenue officials looked over all the stuff I had, mounting into thousands of dollars, and the head man said, "What are you going to use this stuff for?" I replied, "For your people." He in turn responded, "It seems to me as if you Americans had done enough for us already; but if you are going to use this for my people, I am going to try to match your good will." Without levying a single cent of duty or opening a single box, he shipped it all to my station.

This was just after the earthquake. Everywhere as I went throughout Japan I saw nothing but the kindest feeling toward the Americans. Eloquence was in the air whenever things American were spoken of. It was the greatest single opportunity that had ever come to Christianity in Japan for impressing upon the great Japanese people the lesson of brotherhood and love—the Christian spirit. A number of churches asked me to speak to our brethren in Japan and to give them the message of good will from our American churches. I went to thirty or forty places, meeting between thirty and forty thousand people, with this message. Wherever I spoke of the hope and the wish that throughout all eternity between America and Japan there might be nothing but good will, beautiful friendship, and brotherhood expressed, the audience would stand and cheer.

And then came the Exclusion Act. Immediately we found ourselves on the front page of every newspaper in Japan. One great paper had a cartoon which has just been printed in this country: Uncle Sam with his great gifts in one hand extended to the Japanese, but with his right hand excluding them from America. They felt the one, but they felt more keenly the other.

Meeting more people than I generally would meet in five years' traveling through Japan, I have yet to find the Japanese who asks that his people be allowed into the United States. I have talked with scores of business men, some of them prominent educators. Many, if not almost all, of our Kumiai brethren, the Japanese pastors, have I talked with. I have yet to find one of them asking that the Japanese be not excluded from the United States. But what they do say is this: "We resent the method, the way in which you exclude us."

Is it any wonder that they feel this way of putting it across? They have tried to explain the attitude of Congress to their own people. They are tender through it all, down underneath; for the true American who has stood by the Japanese people through it pleads for them. They understand very well that almost a united Church in America was opposed to the way of exclusion. They understand that our better newspapers have not favored it. This they all understand and try to appreciate.

How was it, then, that Congress did what was done? I have read scores and scores of interpretations of how and why Congress did it. None of

[1] From his address at the Annual Meeting of the A. B. C. F. M., Wednesday, October 22.

them explains really the facts in the case. A newspaper in Osaka came out the other day with a statement that perhaps tells exactly the secret of the sin of Congress. I have often wondered about this myself, and I was glad to have it explained. The statement was written in English and proved right to the point. What the editor meant to say was that Congress speaks of God before the people, but is something different behind their back. What he really said was: "The trouble was exactly this: Congress speaks God with their mouth but he is a devil in her behind."

Has this affected our work in any way? Very much so. Once we were welcome on every hand. Today some of us feel like outcasts. I used to stand before thousands of people every week. My own Japanese associates came to me and asked me a month before I returned: "We wish you would stop this lecture on good will. The people do not seem to appreciate it any more." I did not wonder at it. They were kind enough not to say much, but it was easy to see our prestige was gone. I suppose that this is the greatest single calamity that ever happened to our Christian work in Japan.

How can we prevent it? To what can we appeal? We decided that we would appeal to the good will of the Japanese people. And the strange thing is that they have responded to it beautifully. They have said in so many words: *"Well, if the American people do not wish to live their Christianity, God helping us, we will. If they will not be brothers, let us be very sure through all our dealings now with America and with the world that we keep ourselves hewn close to the line of brotherhood from now on."* In other words, in Japan they believe in Christianity, and that fact is plain now as never before. They are going to play a squarer, fairer international game than they have ever played before; and they are going to be brothers even if the Americans will not. . . . Well, my only hope and prayer is that in some way, God knows how it will be done, the way may yet appear by which good will, friendship, and brotherhood can yet be reopened between Japan and America.

FRIENDS OR FOES

By SIDNEY L. GULICK

[The following are some sentences culled from Dr. Gulick's address at Providence on "America and Japan." The address was taken down at the Annual Meeting and revised by Dr. Gulick. We regret that space does not permit our printing it in full, particularly his explanation of the Gentlemen's Agreement; his statement of sympathy with California to the extent that "unrestricted immigration from Asia would be a very serious matter"; the love that the Japanese here have for America, its ideals and freedom; the transforming spirit of Americanization as it affects the life of thousands of Japanese on the Pacific Coast; and the unfortunate method that Congress chose to annul the Gentlemen's Agreement in the interests of the Exclusion Act.—EDITOR.]

MULTITUDES of Americans, multitudes of good citizens, multitudes of those who sincerely deplore the action of Congress last spring really do not understand what the issue is. It is not exclusion, but *discrimination* against which Japan reacts today. This was not a mere exclusion law. The situation would have been different if the law merely stated that hereafter no Japanese may enter the United States for permanent residence. The clause objected to says: "Aliens ineligible for citizenship may not enter the United States." This raises the question of our law defining eligibility for citizenship. The first part, "free white persons," was passed in 1790, and was so worded as to exclude negro slaves. After the Civil War it was amended so as to include "persons of African birth and descent." "Eligibles" are therefore only "white" and "black"; excluding all others. It implies that those ineligible are not fit to become citizens, whatever their personal qualifications may be. This is the stinging point—the cutting edge of our law. It places a stigma upon the Japanese which is resented.

But what now can be done?

First: Cultivate personal friendships in every possible personal way.

Second: Congregationalists should respond liberally to the appeal of Mr. Hall for the Friendship Fund for the rebuilding of the twelve Kumiai churches destroyed by the earthquake and fire in Tokyo.

Third: Promote the study of this question in all churches so that they may know what has happened.

Fourth: Cultivate public opinion in favor of bringing Japan under the quota provisions of the law, which would admit only 146 persons annually. Let us also cultivate public opinion in favor of amending the law of naturalization, raising the standards and granting the privilege to any one lawfully residing in the United States who qualifies personally, regardless of race or color.

What the Japanese ask for and desire is equality of race treatment. But the point I particularly wish to make is that Japan is still trusting America to do the right thing and rectify the wrong. So often through these letters comes the statement: "We still believe in America," "America is the land of idealism," "We cannot believe that America will permanently adhere to this race discriminatory law," "We appeal to the sense of good will, of justice, of brotherhood to find a solution to this problem."

Japan is the only nation of Asia that has set its house in order—that has acquired the methods of the modern civilized world. Japan is the only people that is standing on its own feet and keenly and insistently desires to be recognized as equal. The implication that she has not kept the Gentlemen's Agreement has cut deep. We have challenged the prestige of the entire Japanese people. They feel, moreover, that they are standing for the whole Orient.

Our missionary work will suffer seriously unless we can change the official attitude of the United States toward Japan. Missions, the Christian movement in the Orient, and international relations are all inextricably interbound. If we cannot have Christian international relations, our Christian work will not amount to very much nor have great significance.

There is some way out. Let us seek it until we find it and apply it.

THE CHRISTIAN YOUTH MOVEMENT IN PEKING

By ROWLAND CROSS

A GROUP OF CHINESE WORTH KNOWING
Left to right: L. C. Wu; K. L. Pao; C. S. Chang; K. L. Chen; Y. T. Wu; H. C. Hu; C. C. Peng

IN Peking there is a group of young men, originally six in number, now increased to eight, which is trying to be true to the spiritual genius of the Chinese people, to that strain of mysticism which is to be found in them, practical though they are. Every Thursday morning these eight go to a quiet place, a park or a temple in the hills, and after deciding what problem is the most pressing in their own lives or in the life of their country, they separate, each to be alone for an hour, two hours, to meditate, to think it all over with God. Then they come together, share their experiences, discuss the problem, have lunch together, and go back to the city with new insight and greater courage.

Who are the members of the group? H. C. Hu, the youngest son of an eminent Chinese scholar, has been a Y. M. C. A. secretary, for the past four years has been managing-editor of *The Life*, a journal of Christian thought and practice, and is advisor to the government university students who launched the Students' Patriotic Movement in 1919. He has just been honored with a fellowship by the students of Union Theological Seminary, New York, and will spend the year fitting himself for larger usefulness in the field of Christian literature.

L. C. Wu, a man nearly sixty years of age, searched, like the younger men, in the dark days following the establishment of the Republic for something which would make the nation strong. He found it in a study of the Bible. He has been a member of the Christian Student Union since its organization. As chief secretary of the Minister of Education, he has had the opportunity of winning the respect and even friendship of many influential non-Christians.

C. S. Chang, like Wu, felt the depression which settled down upon patriotic Chinese during the early years of the Republic, and, like him, he came to the conclusion, after long, private study of the Bible—

a chapter a day—that Christianity would help the nation. A revival of Confucianism led him to react against Christianity for awhile, but the optimism of a Christian classmate and the before-sunrise prayer meetings of a little group of earnest men helped him to make the vital decision in the end. His father, threatening to disinherit him if he became a Christian, himself before long started a Bible class, saying, "While Confucianism may be the better theoretically, Christianity is the best medicine for present evils." Chang, after study in Hartford Seminary, some months with the Chinese workmen in France, and Christian service as director of religious work for the Peking Y. M. C. A., is now student secretary under the American Board Mission.

Y. T. Wu, this year studying on a scholarship at Union Seminary, left an important position with a fine salary in the customs service to go into Christian work for students. The Christian doctrine of love made a special appeal to him, and, like two other members of this group, he has been an active member of the Peking Fellowship of Reconciliation.

K. L. Chen, a graduate of the Higher Normal College, is religious work director of the Peking Union Medical College.

The other three members of the group are direct products of the mission schools. J. F. Li is teacher and registrar in Peking University School of Theology. One of the hobbies of K. L. Pao, of the London Mission, is the indigenous Chinese church, the self-supporting church. He has had special training in England and could command a large salary. But his congregation is poor, so he runs a factory and teaches English in a night school for most of his living. C. C. P'eng, of Paotingfu, who has the reputation of being one of the brightest men that ever graduated from the Peking University School of Theology, is pastor of our large American Board Church in Peking, and a most eloquent preacher.

With one or two exceptions the members of the group we have been describing have come from the schools of Peking. In that city they found Christ. They are now leaders in the Christian enterprise in China. Here one catches a glimpse of the romance of evangelistic work for students.

A CHINESE PREACHERS' CONFERENCE

By PETER S. GOERTZ

THE North Fukien Christian Leaders' Conference has just closed. It was a preachers' retreat and conference combined—something like Northfield or Silver Bay. This is the second of its kind in the history of Christian missions in North Fukien, and, without doubt, the best. First, because it showed a great advance in Chinese leadership. Second, because it was held on the new conference site located high up on the banks of the Min River. The scenery is superb, miles above Foochow, and so free from outside disturbances; and the buildings are well adapted. The dormitories, auditorium, classrooms, dining room, playgrounds, as well as the site in general, are owned by the National Committee of the Young Men's Christian Association. The site was purchased and the buildings built with special gifts of some big-hearted man or group of men in America.

The delegates came many miles. They represented the Episcopal, Methodist, and Congregational churches in North Fukien. Accommodations were limited to one hundred fifty. There is room for only that many in the dormitories. Those present were chosen from and by local church associations. For eight days these men met together, and were refreshed spiritually, mentally, socially, and physically.

The leadership was largely in the hands of Chinese. It is difficult to imagine with what dignity, tact, and effectiveness they did their work. If that same leadership could be considerably multiplied within the next few years, home recruiting of the missionary forces might well be discontinued. The rank and file of the conference surprised us in the way they recognized the spiritual, moral, and social needs of their parishes. Even the up-country preachers plead for a higher standard of the ministry. They feel that their training is inadequate to meet the demands of what is usually thought of an uneducated public. Hence the Union Theological Seminary has done the wise thing to raise its entrance requirements by two years, beginning with this year. It is further called upon to give courses in agriculture to fit men for the country field, correspondence courses to men already in the field, and to conduct conferences for the development of Christian laymen.

I must not begin to enumerate the requests made by the preachers, as a body, of the North Fukien Christian Council, a union executive body, for daring adventures into new fields and new avenues of work. The conference was a mountain top experience coupled with clearing up a multitude of problems and setting into relief a number of others. The outstanding Christian men found themselves face to face with a challenge and met it. The delegates saw as never before the meaning of the Kingdom of God and the resources at hand to bring it. The missionary, who sometimes has his misgivings in the midst of political graft, banditry, social unrest, and anti-Christian movements, felt definitely assured that the Gospel of Jesus Christ is safely and speedily winning its way.

CHRISTMAS ON THE FIELD

By Eleanor H. Hinman

A Christmas Pageant, Bridgman Academy, Peking, entitled, "Love, the Conqueror." The entire cast in costume on the church steps

CHRISTMAS is a-comen in to Asia and Africa—on a carol wafted over century-old walls or down the vistas of the voodoo forest; on a new breath of joy and hope and helpfulness; with a feeling of the marvel and sacredness of little children; and with the same dear symbolism of star and song and gift and worship which we know and love so well.

It is the same old Father Christmas which we and Charles Dickens knew, and as far as may be, in the same garb. But he suffers a good many changes on his journey, it must be admitted. The snow and icicles that seem so much a part of the season in London or Boston or Chicago melt and evaporate long before he gets to Bailundo, Africa; he finds no chimney to descend, no fireplace in which to burn a Yule log—no stockings in which to deposit his gifts! Perhaps he will encounter snow on the plains of North China; but one is not encouraged to chop down Christmas trees in a land so pitifully deforested. If there is a tree it comes all the way from America.

What matter? Father Christmas is an immigrant who has always been easy to naturalize. The spirit is everywhere the same; the symbols increase like a snowball. Japanese peppers make just as good and gay a decoration as English holly and mistletoe; a xylophone orchestra in the African bush can play "Holy Night" as reverently as cathedral chimes. The story that they tell is the same that the angels told the shepherds; the joy is the same. Important things never change.

Christmas has always been peculiarly a festival dear to the children. It is not strange that in the mission field as well as at home the kindergartners go into raptures over it. Let us take a few glimpses at mission school children through the eyes of some of our missionaries, and see how they are accustomed to greet the celebration of Christ's birth.

IN FENCHOW

"That journey to Bethlehem and the finding no place in the crowded inn need no explanation to our kindergartners," we hear from Fenchow, China. "Many of them have come with their mothers from far-away places to the Woman's School, and they, too, have journeyed weary days and passed restless nights in inns very like those of Jesus' day. Their little faces light up with tender sympathy for the Baby who had no place to sleep save with the cattle. Somehow it is never hard to re-live in the kindergarten the shepherds' watch, or to follow the wise men as they traveled long days and nights, guided by the star, to the wee Babe who has brought us here, and has all these years wrought such changes in loving hearts."

These Fenchow kindergartners were very proud because last year every decoration was made of local materials; a brand-new one was even invented out of the dyed pith of the kaoliang, and proved very effective indeed. All this patriotism and economy by no means lessened the cheer or the beauty of the celebration. But what to do in lieu of stockings? Cornucopias were provided for every one, and a jolly Santa Claus in red padded garb filled them with good things. And if nationalism ruled in the decorations, internationalism was pres-

ent in the gifts. For Santa was aided in his task by the juniors of the Second Congregational Church, Holyoke, Mass., who provided a cunning yarn doll and a gay pendant for each person. The Fenchow boys and girls alike prized these things above all their other presents.

IN LINTSING

From Miss Ethel Long, Lintsing, China, comes the account of a dramatic fest—four plays, repeated twice, with plenty of glory for everybody. "'Christmas in Many Lands' was the name of one of the plays," she writes. "The customs of each country were told by a girl in the dress of that country. The girls especially enjoyed this 'dressing up,' and so did the audience.

"Another play told the story of a man looking for the 'Heavenly Road,' who at last is led to it by a friend. The third, purely Chinese, was a kind of Oriental 'Birds' Christmas Carol,' and showed a wealthy family helping to make Christmas for a poor family. At the end the teachers gave a funny act, which delighted everybody.

"On Monday the schools and people of the yard were invited, and the church was filled with a well-behaved audience. The next day was reserved for outsiders, and a noisy crowd swarmed in to have a little fun. There is such a lack of excitement here that every one hurries to the church when he learns there is anything going on in it."

Children's games! What a novelty! Some of the little "outside" children had never seen a ball before and were enchanted to be allowed to throw one or even to toss a bean bag. "Going to Jerusalem" and "Magic Music" set the schoolgirls wild with delight. There was a Chinese game, too, of biting at a piece of cone-shaped bread hung by a

Christmas Pageant, Woman's Training School, Kobe, Japan. The Annunciation

string, like a Hallowe'en apple. The climax came in a real Christmas tree and trimmings, all sent from America, with gifts from the same distant land.

But this was, after all, only one side of Christmas. The heart of the matter was more nearly reached at the song service Tuesday morning, in the carolling, which is a thing to stir the Oriental heart. Somebody has said that what China needs more than anything else is music written in the major key. What could bring the needed message of hope better than "It Came Upon the Midnight Clear" or "Joy to the World"? The schoolgirls sang "Holy Night"; the boys, the "Hallelujah Chorus"; the men's station class sang a new Christ-

PAGEANT IN KOBE
The Visit of the Wise Men

mas hymn to the tune of "Christ the Lord is Risen Today." Both schools were on the program, and the women's study class as well.

"It is a great honor to be heard at such a time," writes Miss Long, "and all the groups early in the season pled with their leaders to help them learn songs. Then they are so proud when it comes their turn to perform. The little children are adorable, so fat in their wadded clothes, uncertain how to get onto the platform or where to stand after being shepherded up the steps, fearful about starting to sing, but gaining in speed and volume as they proceed, until the whole line is swaying in unison and singing at such a rate that the organist is put to it to keep up."

IN BAILUNDO

It is a far cry from the little misses of Lintsing to the black boys of Bailundo, but the same Christmas carols ring out in the one place as the other. Young Africa may not be so much for costume as young China, but it has a voice!

"We learned all the Christmas songs in Umbundu and Portuguese," writes Miss Janette Miller, who presides over the choristers of Bailundo. "Miss Minto wrote 'Holy Night' in Portuguese, which made something special for the occasion. Then there was an orchestra—and what an orchestra! We used all the instruments we could find in a song which mentions them in a sort of 'psaltery and sackbut' fashion. The children went wild with delight even at the rehearsals. The boy who came in on the third verse with the drum was the proudest of all. The little thumb organs tinkled all the way through, and each of the many varieties of bells sounded one at a time. Each bell has a dif-

ferent name, so it is easy to use them all in this way."

IN KOBE

But perhaps no better expression of the Christmas spirit was to be found in all the Orient than that given by the children of Glory Kindergarten, Kobe, Japan, throughout the fall and winter of 1923. These sixty-four children were the means of raising $787 for earthquake relief, and with their mothers,

Janette Miller in white. The other is Miss Dibble. The grass house is an unusually large and fine camp hut.

older sisters, and brothers, fell to gathering food, making garments, securing shelter for the stricken refugees who appeared in Kobe. One picture shows them at work on designs for a striking exhibit, which did much to rouse the sympathy of Kobe people for the unfortunates. The exhibit was held at Thanksgiving time, but the children devoted their Christmas as well to the refugees, some of whom remained in Kobe until the following April.

Others show scenes from the pageant given by the students of the Woman's Evangelical School on Christmas Day, 1922.

"COUNT IT ALL JOY"

Bereavement in a non-Christian home is too often a time of loud wailing and dishevelment, of fasting and feasting incongruously commingled, of a somewhat ostentatious hysteria curiously interrupted by absorption in the details of the ceremonies which do honor to the lost. Or, in another tradition, it is a time of strangled bitterness and stoical self-suppression.

A spirit how different from either breathes through this letter from a young Japanese Christian mother, written by the side of her dying baby! It speaks for itself in accents which will be understood by mothers the world over.

DEAR SAN:—

Jiro is now sleeping most peacefully, with no pain at all, cared for by God. Dear little Jiro! I did believe that Jiro was my very own. If he were mine, I ought to make him well of any sickness. I believed that God would surely hear the earnest prayers I sent up, that he would surely answer them, and that he ought, therefore, to give him back to me whole, as before. But Jiro never *was* mine. He was just the beautiful, beautiful life that God was so good as to have given me to care for. I think there must be a deep meaning in the fact that Jiro, conceived of by God, and sent to me, was called back to Heaven.

Now that I have given up everything to the heart of God, I can sit by the side of Jiro with perfect confidence. I am thinking much of that message of "All Joy." I am glad because I *can*, in the midst of this heart-breaking time, pray for Jiro and sing hymns for him. I am ashamed for my selfishness in having prayed that Jiro's illness should be healed in spite of everything.

Indeed I am thankful that for this year and two months I could have so joyfully lived with Jiro. When he will have gone to Heaven, he will surely grow more and more within our hearts. We do not wish to face such a great thing as this with simply dazed lives. We hope to have our lives become, through continually asking God, dear, beautiful lives like Jiro's. Now I am happy as I return to God the spirit that I believe is surely such a pure one.

We have told Toshio (aged seven) that Jiro has to go to be by God, and he knows that but grieves. But he knows of the great joy and happiness in Heaven, and says he wants to put on wings and fly up high, high to Jiro. And he is praying to God to send him another baby soon.

Dear, dear little Jiro's face! And his hands and voice! When we think of him our sorrow is great, but when we think of his soul, our sadness ceases. If we want to please him, we shouldn't weep. He truly seemed to be the angel of the home, and we feel that if we weep, our tears might wet his wings and make them too heavy to fly with.

Jiro is happily on his way to Heaven, so please you be glad, too, that we are at peace and have given over everything to God.

Sadatoshi sends hearty greetings—my Tokyo Mother sends greetings.

Children coloring and cutting out designs for earthquake relief, Glory Kindergarten

AMONG THE FILES OF THE MISSIONARY HERALD

By OTIS CARY

I

THERE they stand on the shelves, a hundred and nineteen bound volumes, each bearing the number that tells its place in the series. Truly our magazine has reached a good old age; but one might think that it never had a childhood, for the first volume that bears the name *Missionary Herald* is numbered fourteen. This, however, is preceded by thirteen volumes of *The Panoplist,* which began publication in 1805, five years before the organization of the American Board. It was not a missionary magazine, though it gave some attention to what English and Continental societies were doing for the spread of the Gospel. Two years older than *The Panoplist* was *The Massachusetts Missionary Magazine,* devoted to domestic missions. In 1808 the two were united under the name *The Panoplist and Missionary Magazine,* and in 1818 the last word of that title was changed to *Herald.* The announcement was then made:—

"In accordance with this title, the latter half of each number will be exclusively devoted to such religious intelligence and such miscellaneous matter as seem adapted to promote the cause of missions. The latter half will be issued in a separate form and will be denominated *The Missionary Herald.* . . . One great advantage to be derived from this arrangement is that a suitable publication, directly and solely devoted to the missionary cause, will be furnished to the American Board of Commissioners for Foreign Missions for the purpose of maintaining a constant intercourse with the auxiliaries of the Board and the friends of missions generally. We are authorized by the Prudential Committee to offer a copy of *The Missionary Herald* to every society or association which shall pay Twelve Dollars annually into the Treasury of the Board; and to every individual who shall either give himself or collect from others and pay over to the Treasurer Twelve Dollars annually."

It is well sometimes to take a look backward, and so it is our plan to quote from the *Missionary Heralds* of the past some things that may be of interest to the successors of those who in former years read these time-stained pages, were moved by the needs of the nations as there portrayed, rejoiced in any reports of progress being made, gave the contributions there acknowledged, and prayed earnestly for the Board, its officers, its missionaries, and those new Christians in distant lands whom they would never see on earth but whom they welcomed as brethren in the Lord. Few have been the societies that men have loved as many have loved the American Board, and probably no other magazine has for long years held such a place *in the hearts* of its readers as has *The Missionary Herald.*

Our introduction has taken so much space that we will at this time quote from only one page of the volumes before us. There we read:—

"The dissensions among Christians have been long contemplated with deep regret and concern. Under different names the real friends of evangelical truth have been widely separated from each other, and though brethren of the same family in the Lord, instead of cultivating a spirit of forbearance, kindness, and Christian affection, and endeavouring to keep the unity of the spirit in the bond of peace, they have in too many instances unhappily given place to envyings and jealousies, animosities and un-Christian strifes. . . .

"It is the fixed determination of the Editors that, so far as controversy shall be admitted into this work, it shall be conducted with Christian candour. They cordially subscribe to the following sentiments of the pious Bishop Hall: 'God abides none but charitable dissensions; those that are well grounded and well governed; grounded upon just causes, and governed with Christian charity and wise moderation; if we must differ, let these be the conditions.'"

"Hold on, there," the reader says, "I thought that you were going to give us something from the early issues of the *Herald;* but apparently you are beginning at the other end of the shelf and quoting what appeared in the last year's volume." Not so; one age in the world's history does not differ so completely from another as we may think. The same problems appear again and again, though in slightly different form. What has just been quoted is from the inside of the front cover of *The Panoplist and Missionary Magazine* of June, 1808; but conditions similar to those over which the magazine lamented are still with us, and it would be well if all religious journalists held by the determination of those ancient editors.

The Panoplist had been and continued to be an earnest advocate of what it considered important doctrines, and those holding different views may sometimes have thought that its editors were not adhering strictly to what they had declared to be their purpose. The missionary section of the magazine, however, could leave such discussions to others. This has for the most part been the policy of the *Missionary Herald* through the years of its independent existence. The American Board has been greatly affected by some of the differences that have arisen among its supporters. Questions connected with slavery, controversies between "New School and Old School" Presbyterians, and discussions over future probation, have caused the loss of some of its constituency; but the *Herald,* except in official reports of the Board's annual meetings, has had but little to say on these matters. As Nehemiah, while building the wall of Jerusalem, would not stop his work to go down and discuss matters with Sanballat, *The Missionary Herald* has left to others the disputations on various matters of doctrine and has stuck to its task of promoting the interest of its readers in the advancement of God's Kingdom. It is to be hoped that the American Board will escape the disintegrating controversies that at the present time are disturbing the peace of some other missionary societies; but even if it should ever be involved in such discussions, the wise course for the *Herald* will be to leave these disputes to others while it seeks to preserve the unity of the spirit by impressing upon all their duty to press forward together for the evangelization of the world.

WOMEN IN THE MASTER'S LAND

Syrian Women
Sustained by
Near East Relief

"AND HE SAID, COME"

By Katharine Lee Bates

[In memory of Marion Dutton Savage (B.), Wellesley, 1909, drowned in the Sea of Galilee, March 14, 1923. Printed by permission of Professor Bates, who holds the copyright; and through the courtesy of the *Wellesley Alumnæ Magazine.*]

We did not dream, while gazing on these waters,
Where sinking Peter caught the hand of Christ,
We did not dream that one of Wellesley's daughters
Would through their amethyst doors be paradised.

Weary she came, spent with unmeasured labors
For tragic Smyrna's wan, bewildered horde,
To have a while these hills for healing neighbors,
These hills whose solitudes refreshed her Lord.

"Into a ship" she entered, to go over
Unto Capernaum, as oft He went,
Across this lake that dimpled like the clover
In meadows of her childhood's merriment.

Again the swooping storm, the white waves beating
Into the boat, distress and terror till
Christ on the water His disciple meeting
Bade all the raging of this world be still.

We did not dream, watching the sunset slowly
Flush those encircling hills and quiet sea,
We did not dream our own should make more holy
This fairest scene of sacred Galilee.

Sea of Galilee—as peaceful as when our missionary friend thrust out from shore to meet her death in sudden storm.

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR OCTOBER OF A. B. C. F. M.

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1923	$28,922.92	$5,017.06	$702.29	$1,355.06	$11,000.00	$2,825.75	$49,823.08
1924	35,571.05	4,107.06	497.11	4,810.81	7,900.00	2,814.50	55,700.53
Gain	**$6,648.13**			**$3,455.75**			**$5,877.45**
Loss		$910.00	$205.18		$3,100.00	$11.25	

For Two Months to October 31

1923	$37,081.91	$7,634.84	$969.55	$136,979.91	$11,000.00	$5,881.75	$199,547.96
1924	48,518.83	7,096.06	640.85	136,233.33	21,900.00	5,820.98	220,210.05
Gain	**$11,436.92**				**$10,900.00**		**$20,662.09**
Loss		$538.78	$328.70	$746.58		$60.77	

MEN! MEN! MEN!

The following article from the *Missionary Review of the World* will have a special interest for the men of our American Board constituency:—

The Presbyterian Board of Foreign Missions is conducting an interesting experiment in an effort to persuade a large number of representative laymen of the denomination to read missionary books. The Board has recently purchased 500 copies of the "Business of Missions," by Dr. Cornelius H. Patton, and is presenting them to 500 selected laymen scattered throughout the country, on the following conditions:—

1. That each man who receives the book will read it through;
2. That he will communicate with the Board or with one of its District officers, and give his opinions and impressions of the book;
3. That he will then pass the book on to another layman with the request that he, in turn, read the volume and make written comments on what he has read.

In this way, it is hoped that an endless chain of lay readers of the book may be started.

Although the volume is just being distributed, replies are already being received by the Board. In one suburban church, eight men who had seldom, if ever, read a missionary book, read the "Business of Missions," and expressed their surprise over the scope of the missionary enterprise from the business standpoint. The Board feels confident that this method of enlistment of the interest of business men in world-wide missions will bring unusual results.

Photo by Charles Ernest White

SIDE VIEW OF CENTRAL CHURCH, PROVIDENCE
This church was built during Dr. Edward C. Moore's pastorate

A Church in Earnest

Here is a good stimulant for the timid. The Old South Church of Worcester, Mass., having raised its apportionment in full, is not content to rest on its laurels. The Church Committee, meeting before the Every Member Canvass, proposed that they should set for themselves this year a goal of $2,000 *more than their apportionment,* making a total of $12,500. They confidently expect, however, to go well beyond the new goal.

These people, led by a missionary-souled pastor, Rev. Fred A. MacDonald, enjoy the thrill of taking a large share in the bringing of the world to Christ. They cover entirely the support of their missionaries, Rev. and Mrs. C. Burnell Olds, of Okayama, Japan, as their major project, and practically every organization in the church has some special missionary project for which it holds itself responsible.

The fact that a Near East speaker came in with his appealing story and gathered in an offering of $1,200 did not diminish their determination to make their apportionment goal.

Something New in Commissions

The American Board is nothing if not broad in its denominational affiliations. This appeared recently in the commissioning of Mr. and Mrs. James B. Benson at Winchester, Ind. Mr. and Mrs. Benson are Friends, graduates of Earlham College, and are going out for life work along educational lines at Guadalajara, Mexico. The commissioning came on the American Board Sunday, October 19, and it was impossible to get any one from the Board to present the commissions; so authority was delegated to Rev. Silas J. Cox, pastor of the Friends' Church with which they are connected.

Woman's Board of Missions

A Happy Outcome for the Treasury

Another year of the Woman's Board of Missions has closed and psalms of gratitude have been ringing in all hearts since the results have been known. Contributions for specials, buildings and regular work have reached a larger total than ever before—$346,009, and legacies and interest bring the total of receipts up to the inspiring figure of $399,200. This is an increase of $26,000 in contributions and of $39,000 in grand total. Surely the Lord has blessed this work and He makes givers and workers to rejoice together.

The joy is the especial right of the Branch workers, as it is so largely the fruit of their labors. Together they have come up to the goal of $294,000 for their pledged work set at the last annual meeting. Again they have proved that wonderful things can be accomplished by those who work in love and faith. It is true that a large number of the Branches have not gained over their record of the previous year, but others have made a remarkable advance. The large total of Branch gifts which is so gratifying is still below the W. B. M. share under the apportionment, and we shall look forward to the day when the full $370,000 will be received from the churches.

This has been a "legacy year." There has come in a legacy of $20,000 under the will of Lucy G. Spencer, of Manchester, Conn., and an unusual number of fair-sized legacies, making a new record for the Board. From the Spencer legacy $15,000 has been applied to housing our work in connection with the community service plan of Miss Elizabeth Clarke in Sofia, Bulgaria, whose moving appeal we have so long met with the disheartening, "We have no funds." Conditional Gifts amounting to $4,900 have been released by the death of the donors, and new Conditional Gifts have replaced these and added $4,000 to the fund. A rare pleasure has been the receipt of the Florence C. Mead fund of $20,575, a memorial which will sustain a specific part of the work which Mrs. Mead had been supporting before her untimely death.

On the payment side of the account, the emergency calls from the field have been more nearly covered by favorable exchange and adjustments of work than was anticipated. Missionary traveling expenses have mounted to a very large figure and medical expenses are far beyond anything we have had to meet before.

The test of our year is the balance in the treasury on October 18 for work of the next year. After a period of readjustment to the new and increased scale of costs occasioned by the War, we were able to make appropriations for 1924 without such serious reductions as for many years. This year the outlook is somewhat better. Although the estimates from the missions because of salary increases, missionaries returned from furlough, and new workers gone to fill vacancies, call for an increase in the total salary list of over $7,000, we shall still be able to make small increases in the appropriations for some parts of the work where the pinch is greatest.

Changes in the Executive Staff

The resignation of our two senior secretaries, that of Miss Kyle taking effect the middle of October, and that of Miss Lamson the middle of November, has necessitated a rearrangement of executive work and new elections at the Annual Meeting. The office of Foreign Secretary is to be filled by Miss Emerson, with Mrs. Lee as associate. Miss Calder, who continues as Home Secretary, will have as associate in the Home Department Miss Helen Frances Smith, who is to be the correspondent with the Branches, and will make appointments for speakers and have the care of the Pledged Work. Miss Buckley becomes Editorial Secretary, adding

to her former duties of general publicity and preparation of Branch bulletins, the responsibility for all publications of the Board, and becoming an associate editor of the *Missionary Herald*. Miss Seabury is, as before, Secretary of Young People's Work, with Miss Kelsey as associate.

Miss Lamson and Miss Kyle are among the newly elected Directors and so will continue their service. At its October meeting the Board of Directors spread on its minutes a tribute to their long service, given in the same spirit of devotion as the workers abroad.

OUR RETIRING SECRETARIES—AN APPRECIATION

By Caroline H. Adam, Vice-President

Jubilee Meetings

Hartford Branch celebrated its Golden Jubilee in Hartford, Conn., October 15. The meeting was held in the Immanuel Church on a day as golden as the occasion. The church was well filled with representatives from the auxiliaries of Hartford and Tolland Counties, and pews tied with yellow ribbon were reserved for charter members of the Branch, of whom a goodly number were present.

The feature of the forenoon session was the presentation of the service flags. Mrs. Martin Welles, Foreign Secretary, led the procession and announced that 300 stars on the thirty-one flags showed but a portion of the missionary service given by the churches of Hartford Branch. The Branch service flag bore thirty-nine stars, four of which were gold. Miss Clara E. Wells, Home Secretary, gave an admirable historical sketch of the Branch, which will be printed for distribution.

The crowning event of the day was the bringing forward of the Jubilee Gift, each auxiliary sending its offering in a yellow bag. The amount desired was $5,000, to be used for the Training School for Bible-women in Ahmednagar. When completed by a pledge from the floor, made by the daughter of a former Branch president, the total was $5,052. Another cause for great rejoicing was the report of the Treasurer, Miss Gertrude Rogers, which showed that, including this Jubilee Gift, the Branch had, for the first time, reached its full Apportionment of $29.000. Indeed, it exceeded this, having sent to the Woman's Board $29,815. It was a happy coincidence that a "daughter of the Branch," Miss Margaret Welles, from Ahmednagar, could be present to tell of "Bible-Women, Present and Future."

The closing address was given by Miss Kyle, who attended her first annual meeting of the Board in Hartford in 1891. Mrs. Edward W. Capen presided and Mrs. M. Bradford Scott, who long served the Branch as Treasurer and President, was present throughout the day.

Middlesex Branch celebrated its Golden Anniversary at Grace Church, Framingham, where fifty years ago it was organized. The afternoon service was devoted to reminiscences, followed by a pageant prepared by Mrs. Theodore B. Lathrop and Miss Ruth Palmer, and given by the Pro Christo Guild of Grace Church, assisted by members of each auxiliary in the groups. It was very impressive and suggestive.

A missionary service flag was presented and stars pinned on for all those who had gone to the foreign field from the Branch. The evening session, following supper served in the parish house, opened with a devotional service conducted by Dr. F. E. Emrich. Mrs. Franklin Warner brought a stirring message from the Woman's Board, and an inspirational address by Mr. Ralph Harlow on "Democracy versus Autocracy" closed a day rich with promise for the future.

Other Branch Meetings

As we go to press we are able to report that fourteen Annual Branch meetings have been held this fall, and that there are two more to anticipate. We rejoice as we review the reports of endeavor and accomplishment which come from these meetings. Certain features out of the ordinary call for mention.

Worcester County Branch tried the new plan of having three sessions, the evening one being of a more popular nature for a general audience. Dramatic features added unusual interest to the program at both the afternoon and evening sessions. In the evening a pageant, "From Self to Service," was presented. An exhibit of curios and handwork, as well as text-books and other literature, attracted many to the chapel. Between sessions, methods of missionary education for children and young people were demonstrated.

A spirit of thankfulness and joy permeated the meeting of Springfield Branch—thankfulness for gifts of $1,000 in memory of Mrs. Edith H. Smith, of our Girls' School at Ahmednagar, who died in India; and joy over the new worker recently sent to the same school, Miss Marion Beman, of whom a beautiful word picture was painted by a member of Second Church, Holyoke. Miss Beman's grandmother was present and was introduced.

The fifty-fourth annual meeting of the New Jersey Branch was held at Passaic, October 30, 31, in conjunction with the thirty-third annual meeting of the Home Missionary Union of the Middle Atlantic Conference. The foreign secretary, Mrs. Charles A. Rice, gave her report in the form of an original stereopticon talk. A particularly interesting item on the program was the introduction

of Miss Gertrude Jacobus, a nurse in the Passaic hospital, under appointment to Tunghsien, North China. Not content with having met its pledged work goal of $14,300, this Branch voted to assume an additional $1,000 toward the total state apportionment for 1925. All the women present from sixteen churches in the Branch wore light-blue ribbon on their coats, to indicate that their auxiliaries had met their apportionment, while women from seven churches wore a deeper blue ribbon, indicating that they had gone over the top.

You will be Glad to Know

That a new leaflet is ready on our Foochow Hospital for Women in charge of Dr. Dyer, price, 5 cents.

That another new illustrated leaflet, of value in the study of China, has been prepared by Rev. Edward H. Smith, of the Foochow Mission, and is now on sale, the title being, "Around the White Pagoda." The price for this twenty-page pamphlet is 10 cents.

If looking for a Christmas gift for an earnest girl or young woman, that we have a small book entitled, "The Heart with the Open Door," by Mary Schauffler Platt. Although intended for the young missionary, social worker, or teacher, it will be helpful to any girl who is thinking seriously of how to make her life count.

That we have children's stationery of a novel kind in decorated boxes suitable for Christmas gifts. A daintily colored Chinese child is on each sheet of paper, and there are four different designs in the box—twenty-four sheets and twenty-four envelopes—price, 50 cents.

In the building of the Kingdom of God every life is set in its own place. Built into that place it has its own shape, its own supporting power, its own beauty and radiance. It is true that no one else can fill the places of the two noble women who are leaving each her office of Secretary. Their successors will fill other places all their own.

Miss Lamson's name first appears as a director of the Board in 1889. She was a member of the Committee on Junior Work before she joined the staff of Secretaries. She was elected Secretary for Junior Work in 1893 and became Foreign Secretary in 1903. Probably it is in this latter office that we all recognize Miss Lamson's commanding ability. She has filled the office greatly. Endowed with a clear mind, a grasp of affairs and the relations of affairs, her touch has been felt in matters of detail as well as in the larger reaches of our missionary work. Miss Lamson has been a conspicuous figure in important committees—the Committees on Returned Missionaries and upon Appropriations, the Buildings Committee and the Athens-Smyrna Committee, a member of the Board of Governors of the Woman's Union Colleges at Madras and Vellore.

Attention should be called to Miss Lamson's letters. When the records of Directors' meetings, with much of routine, shall have lost all interest, if Miss Lamson's numberless letters to the ends of the earth could be read, we should find in them the very life blood of this Board. Sometimes informing, sometimes explaining or questioning, mayhap at times disappointing or chiding, often inspiring—they are excellent letters, words fitly spoken.

Miss Kyle came to the Board in 1892 to assist in the Home Department. In 1893 she was elected Assistant Secretary. In 1895 she became Field Secretary, and the very first year attended 150 meetings and traveled thousands of miles. This work was continued for seventeen years, with the result that Miss Kyle's name and face are known far and wide among the constituency whom she has counselled and inspired as she went from Branch to Branch.

In 1910 Miss Kyle was made Editorial Secretary and had charge of *Life and Light* until it was merged in the *Missionary Herald,* when she became one of the editors of this new old magazine. During these latter years Miss Kyle's connection with the Branches and all their ramifications was still kept up. She has done yeoman service in arranging for missionary speakers and all the details involved. Here her friendliness has been personal and constant. She is a member of the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America, serving for several years as Chairman of its Committee on Christian Literature for Women and Children in Mission Fields.

It is indeed a rare spirit which has gone in and out among us these many years, rendering a fine quality of service and shedding its light with a pervasiveness whose influence none can measure. Whether as speaker or editor, Miss Kyle has been a spiritual force, devoted to her friends, to the work of the Woman's Board, and to the Lord Jesus Christ.

As these two friends who have served the Woman's Board of Missions so long and so faithfully lay down their heavy responsibilities, we recall another soldier on the pilgrim way. "My sword I give to him that shall succeed me in my pilgrimage," said Valiant-for-Truth, "and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles who now shall be my rewarder." May these, our friends, walk long with us in view of the Delectable Mountains until all the trumpets shall sound for them on the other side!

THE FINANCIAL STATEMENT OF THE W. B. M.

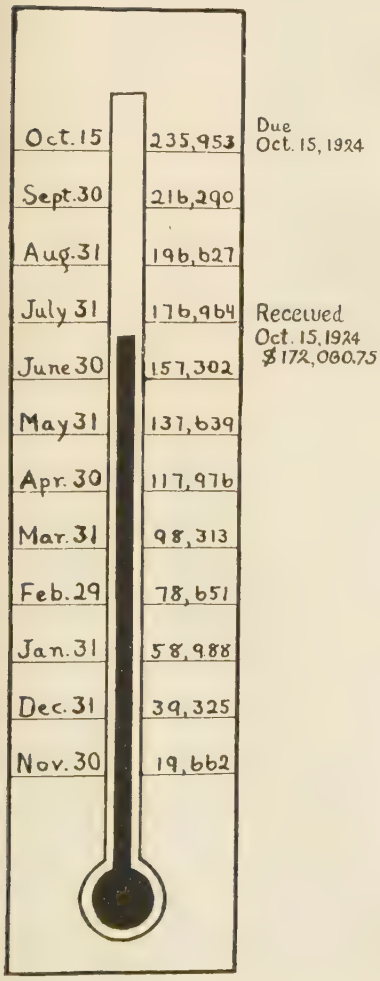
Receipts Available for Regular Work, August 1—October 18, 1924

	From Branches and C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	From Matured Conditional Gifts	Total
1923	$74,767.30	$802.67	$4,052.35	$2,165.46	$3,885.54	$2,000.00	$87,673.32
1924	69,995.04	5,141.86	5,876.52	1,148.63	2,677.75	2,800.00	87,639.80
Gain		$4,339.19	$1,824.17			$800.00	
Loss	$4,772.26			$1,016.83	$1,207.79		$33.52

October 18, 1923—October 18, 1924

1923	$267,456.49	$12,290.84	$19,504.71	$13,392.27	$13,909.27	$2,000.00	$328,553.58
1924	273,241.71	16,021.56	22,059.72	21,510.97	14,680.48	2,800.00	350,314.44
Gain	$5,785.22	$3,730.72	$2,555.01	$8,118.70	$771.21	$800.00	$21,760.86
Loss							

Woman's Board of Missions of the Interior



That Deficit

In the September number of the *Missionary Herald* the mercury in our thermometer showed that the amount actually received then stood a little higher than the amount due March 31. By October 13, as you may see here, the mercury had not yet reached the height of the $176,000 due on July 31.

So great a difference between our accepted apportionments and our receipts could not be met despite the great efforts of our many friends and the large amount received from matured conditional gifts. Our year closed with a deficit of $23,000.

Disappointed, but not discouraged, we have all agreed to try to wipe out this debt by January 1, 1925. $10,000 was pledged by the delegates at the annual meeting. Are there any of our readers who will help lift this deficit of $13,000 remaining before the new year?

If so, please send your gifts to Mrs. S. E. Hurlbut or to your own branch treasurer.

Branch Meetings

Three Branch meetings were held the week following the Annual Meeting of the Board. Michigan held its meeting in Muskegon, with Miss Mary D. Uline and Miss Annie E. Nourse representing the Board and Miss Grace Boynton, of Peking, as the missionary speaker. Because of the illness of President Burton of the University of Michigan, Mrs. Burton, the President of the Branch, was unable to be present. Owing to the many demands upon Mrs. Burton's time, she cannot accept the presidency another year. This is a source of deep regret to the Board, as well as to the Michigan Branch, but we recognize with gratitude her past service and are assured of her continued interest in our work. The Branch is to be congratulated upon her successor, Mrs. Dwight Goddard, of Ann Arbor.

Ohio Branch held its meeting in Canton with a galaxy of speakers, including Mrs. Lucius O. Lee, Mrs. Lydia Lord Davis, Misses Gertrude Kellogg, Hazel Bailey, Lena Lietzau, and Dr. Percy T. Watson. Aside from the unusually fine program, the missionary exhibit arranged by Mrs. A. M. Gibbons, Secretary of the Ohio Branch, was a very attractive feature of the meeting.

Iowa Branch meeting was held in Waterloo. The program emphasized Kobe College, especially, be-

cause of the intensive work done in Iowa this fall in connection with the raising of the building fund, and also because two of Iowa's own missionaries, Miss Isabelle McCausland and Miss Mary Stowe, were present. Other speakers were Miss Leona Burr and Dr. John K. Browne.

The women of Tennessee met in East Lake in connection with the meeting of the State Conference. Miss Mary Lamberton represented the interests of the W. B. M. I. and remained a few days to visit some of the churches.

Kansas Branch is meeting in Topeka, November 13–15, with Mrs. Lucius O. Lee as the principal speaker.

Woman's Board of Missions for the Pacific

A little while the world may run
Its old mad way with needle-gun
And iron-clad, but truth at last shall reign:
The cradle-song of Christ was never sung in vain!
—WHITTIER.

This number takes our greetings and our love to those with whom we work in all our fields.

Those of us who have sent timely Christmas boxes may be happy in the assurance that we have added no small contribution to the gladness of the season in other lands; and if we have neglected this beautiful ministry, we need waste no time in regrets, but set at once to work.

tons of literature and dozens of letters," Mrs. Ranney wrote from the Northwest, where she went the last of September to attend conferences and speak through a long campaign of more than two months. Fourteen addresses in eleven days was her high-water mark. Warm welcomes and royal hospitality offset the strenuous program. The joy of making real to others her vision of the work waiting to be accomplished, together with the courage and enthusiasm of women who are "carrying on" practically alone in remote places, helped to fortify and renew her strength.

THE SED BASHI RELIEF SCHOOL, APRIL, 1924

In connection with this year's study of China, the schools of missions will want to get in actual contact with our Board's work at Foochow, Diongloh, and Lintsing. The Elizabeth Memorial Hospital at Lintsing uses quantities of supplies, and Dr. Alma Cooke would be grateful for any of the following articles: Surgical Dressings—No. 9 T-bandages, No. 88 four-tailed muslin bandages, many rolled bandages of any width of new or old cloth; layettes—flannelette bands 6 × 30, shirts, slips (cotton cloth or flannelette); soap—lots of it! old linen and old muslin, sheets ¾ size, washcloths, gauze by the yard, absorbent cotton, etc. Write to 432 Phelan Building, San Francisco, for complete lists. Mark your packages, "Of no commercial value."

MRS. RANNEY TOURS WASHINGTON, OREGON AND IDAHO

"More has been accomplished by conferences and the personal touch than could have been done by

OUR RELIEF WORK AT BROUSA

In the Relief School at Sed Bashi 90 have been registered,—50 boys and 40 girls. During the winter a hot meal was given the children at noon, and clothes, shoes, and stockings have been given to several. Only 13 are able to pay even 50 piasters a month for tuition or anything for books and pencils, so a special gift from California was greatly appreciated. It is certainly hoped it will be continued another year. The children have done very satisfactory work under four Turkish teachers.

During the winter, when the city was full of refugees, there was much sickness among the children, so a soup kitchen was opened and hot soup given twice a day to over 200 children. Industrial work has been carried on, and ten women have been employed in making articles which used to be made in the town of Demirdeah. These articles find a ready sale in Constantinople and in America. The help of Mrs. McCallum in selling is greatly appre-

ciated. The goods are sold at a price just covering the cost. The main part of the capital was given by the Red Cross in Constantinople.

FROM TOTTORI

Miss Gwinn is located for a few months in Tottori. She lives at Mr. Kamatini's, next door to Mr. Bennett's residence, continues her study of Japanese, and "listens in" during the story hour at our Love and Truth Kindergarten. She teaches three hours of English in the night school, and helps in a "Sunday School" which meets on Saturday about three miles from the compound.

FROM MAZATLAN

La Escuela del Pacifico has opened most auspiciously under Miss Julia Wagner, with four Mexican assistants. Miss Vasquez, a graduate of the High School of Fowler, California, has charge of the first and second grades, and is also an instructor in the night school. A sixth grade has been added and with the fifth becomes the charge of Miss Rodriguez, who was there last year. Miss Ayon takes the rest of the grades, and Miss Marentes will do the housekeeping. Electricity has been installed, boxes made over into furniture, and a little second-hand furniture purchased; one father paid tuition for his daughter with a dining table; house plants were given to adorn the screen porch. All night long there is music; we can barely sleep. The band plays each night at some plaza, sometimes all night. Then in the early morning there is much serenading. It is all good music."

Money given by the Whittier Sunday School started a library fund. Music, books, a commercial department, a boarding home are among the requests that give us much to think about, and make us long for adequate means to establish a school of the very best character in that most important city, and to make it a certainty that our enthusiastic workers will have safe hygienic surroundings.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of October				For Calendar Year to October 31st			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B. C. F. M.	$40,175.00	$34,642.00	**$5,533**		$441,191.00	$503,606.00		$62,415.00
W. B. M.	44,815.00	51,633.00		6,818.00	217,535.00	218,655.00		1,120.00
W. B. M. I.								
W. B. M. P.	1,359.70	401.91	**957.79**		27,044.68	21,957.21	**$5,087.47**	
C. E. S.	9,745.00	7,612.00	**2,133.00**		99,292.00	98,498.00	**794.00**	
C. B. Society								
C. H. M. S.	12,980.00	12,429.00	**551.00**		108,957.00	125,125.00		16,168.00
A. M. A.	22,027.38	17,618.65	**4,408.73**		159,729.57	154,439.96	**5,289.61**	
C. S. S. E. S.	3,795.00	4,123.00		328.00	44,765.00	38,996.00	**5,769.00**	
C. B. M. R.	6,147.00	5,204.00	**943.00**		64,585.00	50,957.00	**13,628.00**	
Annuity Fund	1,854.00	877.00	**977.00**		18,004.00	16,018.00	**1,986.00**	
Foundation	4,141.30		**4,141.30**		19,575.44		**19,575.44**	

SO OUR MISSIONARIES WRITE

Rev. Ernest Pye (extreme right) and some of the students of the School of Religion

REV. FRED F. GOODSELL, CONSTANTINOPLE

"I want to rise to speak in behalf of the School of Religion at Constantinople. I claim for it the hearty support of the Congregational Churches of the United States. All who have been related to the school these last two years have been grateful for the splendid backing which it has received, as well as for the friendly response which its students and teachers have met on every hand among Christian communities. The association of students of five nationalities and as many Christian communions is a ready indication of the wide opportunity before the school to do thorough work in theology, religious education, and social service in the spirit of hearty Christian fellowship. We plead for the opportunity to continue our work with a small group of carefully picked students, carrying them through the full course, receiving new students as circumstances permit.

The Athens headquarters of the School of Religion. The section of the school in Constantinople is being permanently removed to Greece.

"The vital thing in the reconstruction of the Near East is able, consecrated, Christian leadership. We sense the need for a type of Christian worker who shall maintain his sympathy with the deepest needs of the masses of the people, and find not only the conventional, but also new ways of rendering spiritual service. We want to prepare men and women who shall not lose themselves in ecclesiastical machinery or in theological controversy, but shall make a vital religious experience the supreme thing in human life and contacts. The experience of the last two years gives us great hope that this type of Christian worker can be produced. These students are worthy of the best training available. Another aspect that we deem of great importance is the contribution that must be forthcoming in the immediate future if the leaven of the Christian spirit in international relations in the Near East is to be effective. The only hope for a constructive peace is the spirit of Christ. We cannot conceive of a more fundamental way in which to promote peace than to train young men and young women for the ministry of reconciliation carried through many walks of life.

"I covet, therefore, with increasing enthusiasm the unfaltering support and prayer which our friends

in America are capable of giving the School of Religion in Constantinople in order that through it they may advance the cause of Christ in the Near East."

REV. E. B. HASKELL, BULGARIA, ON THE DEATH OF A GIPSY PASTOR

"The Bulgarian semi-weekly *Zornitza* reports the death of Peter Pooncheff, pastor of a Baptist Gipsy church at a village near the city of Lom, on the Danube. It is said of him that, 'having found the Lord fifteen years ago, he became a joyful witness to the truth, and at his own expense preached and scattered abroad the Word of God. He was the first evangelical Gipsy in Golintsi and, thanks to his unwearied labors and holy life, his gospel leavened many, so that finally a Gipsy Evangelical church was organized, which unanimously chose him as its pastor. Physically weak and with a dark face, his external appearance was not impressive, but this did not prevent his having a wonderfully logical mind and an unusually strong memory. He was respected not only by Gipsies and Bulgarians, but also by the Turks and Jews in Lom, with whom he often held religious conversations. His funeral on September 9 was attended by the whole Gipsy quarter, as well as by Christian brethren and sisters (Bulgarians) from Golintsi and the city of Lom.'

"At a summer school for Sunday School workers held in Samokov a year ago Pastor Pooncheff was present, and impressed all by his simple sincerity and earnestness. His death at the age of forty-two ends an earthly career which gave promise of great good among a race for whom very little Christian effort is put forth. So far as the writer knows, he is the second pastor of that race in the Balkan Peninsula.

"The first was Christo Zurneff, born in Monastir, Macedonia (called 'Zurnos' since the Greek annexation of his parish at Yanitza). He often has told me of his conversion through Rev. E. W. Jenney, afterwards home missionary superintendent of South Dakota, from whom he took his first lessons in methods of work. Mr. Jenney would put ten or twenty 'metaliques' (worth about a cent each) in his pocket and start out 'shopping.' The purchase of a cent's worth of something would give him an excuse to start a conversation with the shopkeeper or his customers. He often took young Zurneff along on these rounds, drawing him into the conversations and thus increasing his zeal and teaching him to preach Christ.

"In time Z. became a colporteur of the American Bible Society at Strumnitza, and later a preacher in the American Board's field at Vodena and Yenidje Vardar (Edessa and Yanitza). His knowledge of Turkish, Bulgarian, and Greek made him a valuable assistant in relief distribution in Salonica during and after the Balkan wars. He is now an old man and is expected soon to remove to Sofia and spend his last years in the home of his son, an employee of the Standard Oil Company. Mr. Zurneff is not of the Gipsy type in appearance and never has preached to a Gipsy congregation, so far as I know. His wife is pure Bulgarian. He is one of the most genial, sunny, kindly men I have known, witnessing more by his life than by his sermons. One of the bright spots in my Macedonian reminiscences is my fellowship with this Gipsy brother.

"When I discussed the Gipsies, and the little effort made for them, with a Bulgarian 'occultist,' he expressed the opinion that they have not yet passed through sufficient incarnations to make work among them fruitful. According to his view, reincarnation always works in the direction of upward evolution, and after the Gipsies have passed through two or three more, it will be time to carry them the Gospel. This would seem a comfortable doctrine for lazy Christians. Such cases as Zurneff, Pooncheff, and the latter's Gipsy converts, seem to show that some Gipsies, at least, are ready for the Gospel right now. How can we get it to them?"

Photo by Mrs. Lee Vrooman

A Turkish friend of the American ladies of Smyrna. It is "Effet," in Miss Olive Greene's school.

MISS OLIVE GREENE (B.), SMYRNA, TURKEY

"We began school as we had said we would, September 15, and now before the second week is over we have registered *123 children*, and have begun to refuse applications. They are a fine, promising lot, too, and fell right into line from the first day. We have never had such a fine beginning! I can't realize what it will mean not having new pupils to coach for entering a class already started. We can perhaps take five or six more children if they

come to the right class—to the class where there is room, I mean. The special class in English for big girls overflowed first.

"The gardener's room and the stable are to be made into one big classroom for the older girls. One of the new ones is the Governor's daughter. We have also Zerin, the secretary's daughter, who came last year, and all the children of the leader of the Popular Party.

"I woke up this morning with the horrible thought, 'Where will the children put their lunch baskets?'—huge Smyrna lunch baskets they are, that flooded the little kitchen. We decided that the goat house next to the stable (that was) would have to be cleared of its lumber, whitewashed, and shelves put along one side. Then the goat can have the

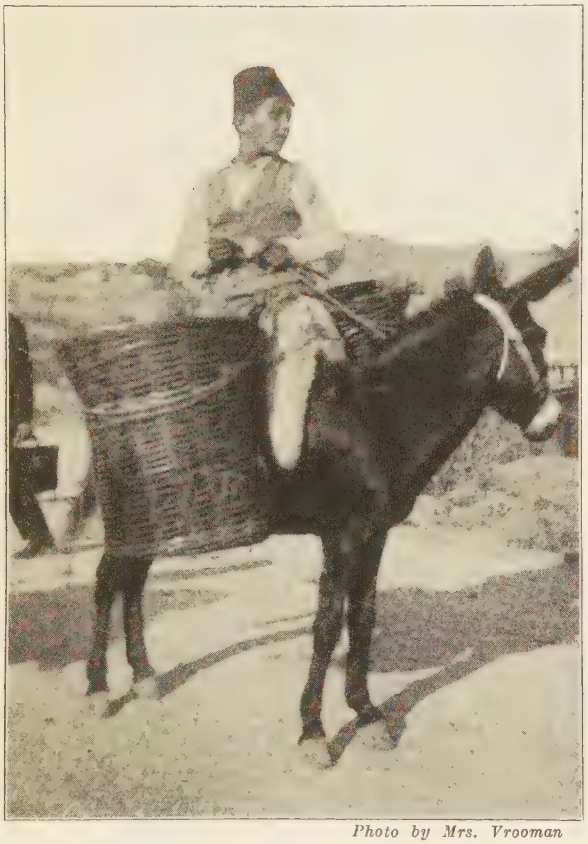


Photo by Mrs. Vrooman

A SMYRNA HOPEFUL

Turkish boys are crowding into International College for education under American auspices

chicken house, and I don't know yet where Hussein's (the new *kavass*) chickens will go—they've already arrived in the big baskets on either side of Hussein's donkey.

"We are having two classes in the garden for the present. If the rains should begin! As soon as the opening rush is over, I want to get down seriously to plans for something for next year. The new room I am making this year I have in mind for a lunch room for rainy days and a place for the day girls to take shelter in after the dormitory is built.

MISS ANNIE E. PINNEO (B.), ATHENS, GREECE

"I have some good news! The Democracy has passed a new school law allowing all foreign schools that had been carried on in Asia Minor and had served Greeks there, to be allowed to function here without interference or further permission. Our Girls' College is admitted on that score and we shall only have to register the names of our teachers and hand in a statement of our course of study. Miss McCallum has been assured that the government approves of the school and we are apparently floating on a quiet sea.

"Registration is going very well. We have ninety day and boarding pupils and expect 120. We have some girls from very good Athenian families, among them two Deputies' daughters. From outlying places, our list already includes Cyprus, Khartoum, Constantinople; and in Greece, Kavalla, Salonica, and Patras. Our newly rented dormitory building will hold twenty to twenty-five girls and four teachers; the old building, seven girls and four teachers, several of the rooms being now turned over to library and classrooms, that were formerly our living and sleeping rooms.

"I promised to write about the deportation of Armenians from Greece. The whole matter is deferred for one year and it is thought that some other solution may be found. As many Armenians as can possibly gather the money are leaving for France and whatever countries are open to them, 500 having left on one boat recently from Athens. Many have been gathered from Thrace at Salonica as though for deportation, but have not been sent out. The exchange of populations is bringing in thousands of Greeks, and Mr. Irwin and Dr. Marden report the over-crowding at the Greek detention station at St. George's as terrible! There are still many people with no housing whatever, not even a ragged tent, living out in the open. A ragged woman and her baby spent the whole day yesterday by our gate, the two napping on a piece of old canvas in the gutter during the heat of the afternoon, and such are to be found everywhere."

MISS LUCILLE DAY (P.), CONSTANTINOPLE, TURKEY

"How I do wish you could all come in for tea and just see us so happily settled in this beautiful place. From my window I can see a great sweep of the Bosphorus, Mt. Olympus in the far distance, to the right the buildings of Robert College, below me, three large towers built in three months by Mohammed the Conqueror as his fortification while besieging the city. From them he strung a heavy chain across the Bosphorus to two towers I see on the other side, in order to stop the passage of ships. The golden windows and the lovely purple hills of sunset are a gorgeous view each evening.

"I am beginning to get accustomed to the noise of the watchman as he walks around the garden at night, tapping every loose or hollow stone with his big cane—to frighten burglars away, to keep

up his own courage, or to let us know he is on the job? Which?

"Four married couples and Mrs. Block and I are living here in care of Mrs. Flint, a former Y. M. C. A. worker in Turkey who is taking the Language School work with us. We all love her and she is surely making a nice home for us.

"The trip across was the most unexpected delight and joy I ever experienced.

"We spent two days in Athens; visited the American Girls' School (B.), saw the Grove of Daphne, the Bay of Salamis, the Greek fleet, etc. When we rowed out to our ship we were greeted with the news that Athens had several cases of cholera and therefore our ship was in quarantine for having come into the harbor. So when we reached Constantinople we were not allowed to get off and were taken on up over the Black Sea to Constanza, from which city we were sent back on a Roumanian steamer two days later.

"At last we are settled, things are unpacked, and school has started in earnest. Daily program: 8.30, Chapel; 9.00, Turkish reading and writing; 10.00, Turkish conversation; 11.30, Phonetics; 1.30, a lecture in Turkish; 2.30, individual lessons begin, an hour to each pupil, and last till nine o'clock. For exercise, we hike over the hills or go swimming in the Bosphorus. Yesterday six of us rowed from Europe to Asia, went swimming there, and then rowed back to Europe. It took us just fifteen minutes to cross from one continent to the other, and cost us five cents apiece."

MR. WINFIELD A. MCLEAN, FENCHOW, SHANSI, CHINA

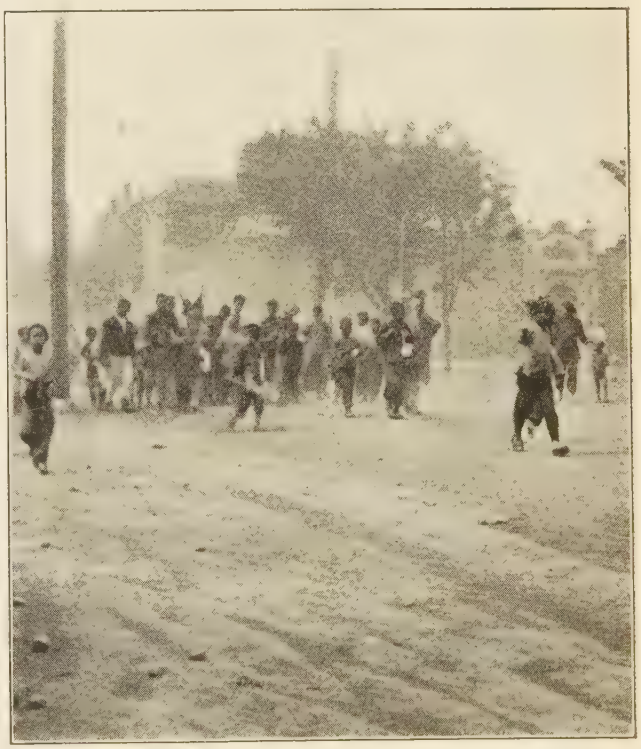
"Perhaps it may be of interest to you to know what we found to be the meaning of the term 'hospital business manager' in China. First, however, let me give you an idea of the Chinese business organization in the hospital. Generally speaking there are three classes of employees: staff, servants, and Wung Che O's gang of roustabouts. There are three Chinese accountants or business men: one to see that the patients are taken care of and to handle the situation generally; one who is an accountant and local purchasing agent; and one who has charge of the servants and kitchens. Here might also be mentioned the Russian, who has or assumes charge of the mechanical plant.

"Therefore a better name for Mr. Business Manager might be Comptroller or Auditor or General Prodder-On. To be more specific, his duties might be classified as follows: to see that the electric light plant has all the parts that it needs; that the furnaces and high-pressure steamboiler are always running according to regulations and not eating up too much coal; to know something about running a telephone system; to keep an eye on the plumbing system, the water works, the laundry, the kitchen, the janitors, the painters, and the carpenters; to run the moving-picture machine; to keep tab on all the supplies; to be able to mix cement; to help the pharmacist in the drug room and drug store; to be the purchasing department and freight receiver; and to know something about fixing everything from bicycles and typewriters to boilers and generators. And to do all the accounting work in the compound shortly—especially when it comes to collecting money!"

SOME OF THOSE BOY SCOUTS AT TIENTSIN

REV. WILLIAM R. LEETE, TIENTSIN, CHINA

"The picture shows the beginning of Boys' Work here in Hopei. We started a club with the two sons of a Christian railway man only a block away and they got together a dozen other boys. Among our members I discovered an attractive young fellow named Wang—the name is as popular here as Smith is in America, so you will easily identify him!—and made him leader. In due course the club held its opening exercises in our little hut of a church and



A GANG OF BOYS IN TIENTSIN
Good material for the Club

the characteristic three-hour program was heartily enjoyed by all, especially by those who took part.

"As I left the church I met a little Cox's army of half-naked street urchins tramping down the street in clouds of dust. Some beat small drums and tom-toms, others waved banners of yellow paper, those in the center carried a mud dragon on a board, and all raised their voices, every once in a while, in a cry for rain. What a need for boys' clubs enough to take in all these lads, not merely a favored few!

"Our greatest difficulty is the finding of fit leaders for these clubs. Our only way out will be

Photo by Wm. Leete

Hopei Boy Scouts, Tientsin, acting as ushers at a club meeting

to develop them as fast as we can from the young men in the church. We must give them special courses in Boys' Club work at the Y. and must send them to special conferences and retreats. I must raise a few scholarships of $100 per year for young men to take such courses at Peking University.

"Miss Chatfield, our new social worker, and I are drawing up plans for the building up of a strong social center here. With the attractions and distractions of a large city all about those we are working for, it is just as essential to religious work here to have such a center as it is for churches in New York or Boston to have them."

Miss Edith Sanderson (P.), Brousa, Turkey

"A few months ago Brousa was a bit of a dream; now, after being here a month, I feel like a permanent part of the institution almost. However the sense of adventure and the newness haven't worn off and I don't think they ever will.

"When I first came it was Bairam, a Turkish holiday season, and as it is very much in order to make calls, I accompanied Miss Jillson on her rounds to the homes of some of our children in the school. It was a great experience, for I saw Turkish homes and customs to my heart's content. I managed to get the drift of most every conversation, to exchange the customary greetings, and to speak when I was spoken to—did not join much in the talk but did a lot of listening. It is customary to serve some sweet—Turkish coffee, candy, or preserves—to every caller. You can imagine how much we consumed when we made seventeen or eighteen calls in a day. It was a bit hard on the digestion, but one doesn't mind that once or twice a year.

"From what I heard from Turkish friends during these calls, Miss Jillson and the school here are held in very high esteem by all. She has certainly done wonders in the last two years, for there were many obstacles to overcome."

Mrs. William Hazen, Rahuri, India

"Since getting to India we have been busy trying to get dug into a new station. This place is about twenty miles from Ahmednagar. The town itself contains between five and six thousand souls; it depends for its existence upon the farms that surround it. The place is especially rich in orange orchards and sends down carloads of fruit to the Bombay markets almost every day in the year. Our mission compound is just outside the walls of the town. The plant comprises several fields and two orange groves. Everywhere we are shut in by masses of green foliage; the Deccan during the rains is a very beautiful place. We have some hundred and fifty boys and girls in the schools; there are, besides, twenty or more small villages near this center which look to us for help and inspiration."

Miss Minnie Clarke (B.), Gogoyo, Rhodesia

"As Mr. and Mrs. Dysart have only just sailed for Portugal, and as Dr. and Mrs. Thompson are *now* packing up to go on furlough, I shall be the only missionary at Gogoi for a time; what with accounts and general charge of everything in the station in addition to my own work, I shall not be able to do very much more than 'hold the fort' at present.

"As permission has now been definitely granted to the American Board to open a religious mission in the territories of the Mozambique Trading Company, we hope that the Board will soon be able to send out properly equipped workers, not only to reinforce Gogoi and to reopen the work at Beira, but also to start at least two more stations in the territory. This permission is a challenge to the churches in America. I do not believe that either the men and women or the funds will be lacking."

September 20, 1924.

Japan is overwhelmed by two recent staggering blows.

THE EARTHQUAKE
THE EXCLUSION ACT

THE FIRST—AN INEXPLICABLE ACT OF GOD
THE SECOND—AN UNNECESSARY ACT OF CONGRESS

By the first, twelve Kumiai Churches were injured or wholly destroyed, many members killed, and strong supporters financially ruined.

By the latter, feelings were cut to the quick, spirits crushed and hearts broken, and our failure thus far to respond seriously misunderstood.

The American Board at its Annual Meeting declared

> *"it to be of paramount importance to assure the churches of Japan of the warm Christian sympathy and fellowship of the churches of America," and authorized the raising of this fund.*

The courageous, alert Kumiai Churches, in the face of their overwhelming losses, have materially increased their evangelistic budget for next year while assuming three-quarters of the reconstruction expenses.

The Congregationalists of America now have the privilege of taking $75,000 of the load, and at the same time of healing the wound inflicted by Congress while materially contributing to international brotherhood across the Pacific.

FOR THEIR RESPECTIVE LOSSES

The Methodists of America are raising	$1,600,000
The Baptists	$1,000,000
The Presbyterians	$800,000

The Congregationalists are asked for only $75,000.

Is this too much to expect in the face of the need and the far-reaching interests involved?

All gifts for this object must be special and extra.

Send all contributions, clearly marked "Japanese Reconstruction Fund," to Frederick A. Gaskins, Treas., 14 Beacon Street, Boston, Mass.

METHODS AND PROGRAMS

ARE YOU LOOKING FOR A GOOD CHRISTMAS PROGRAM?

We recommend to you "Under the Star," a Christmas service for Sunday Schools by Elizabeth Edland. Through the courtesy of the Presbyterian Board of Foreign Missions this program has been put at our disposal. We think you would find it effective, beautiful, and truly according to Christmas spirit. It can be adapted to meet the needs of any church or school. It can be given very simply or with a little more elaboration. It includes an order of service which can be used in the entire church, and a supplement which gives the part of a conventional Christmas tableau of the visit of the shepherd and the wise men, followed by "A Christmas Vision," in which a group of Chinese boys find that the star shines for them too.

There is also included suggestions for the bringing of the gifts of the school through separate action by each department. The Beginners express their feeling of Christmas service through their song as a department, as each individual child brings a gift to be hung on the Christmas tree, a gift in the form of a mite box if desirable, but at any rate a real individual expression of love for everybody at this Christmas time. The Primary Department carries out the spirit of giving through a pantomime representing the Good Samaritan, presenting their gifts as they give the old, but ever new, command of Christ, "Thou shalt love thy neighbor as thyself," and "Ye are my friends if ye do the things that I command you." The Junior gift is presented to the accompaniment of a story of giving. These are but a few, but typical of the spirit of the program in which the wise men receive the gifts for the Christ, because they, too, once upon a time brought gifts from a far country to a little child under a new star.

The program may be had on application to the American Board or the Woman's Boards, and free except for postage. Send in your order right away, that you may have time to put this on, even in simple form, sometime during the Christmas season. It will be a good culmination to the study of China as carried on through the fall months in your school.

CHILDREN AND THE INTERNATIONAL MIND

In the work of creating a more friendly world the church must begin in the home. Children must be trained from the beginning to speak respectfully of foreign nations. All insulting epithets applied to foreigners must be taken from their tongues. Other peoples should not be spoken of scornfully at the dinner table by Christian parents. Children early get the temper and attitude of their elders. In every Christian home every nation which is mentioned in conversation should be spoken of in the language of appreciation and good will. The schools, from the highest to the lowest, should be nurseries of friendly feeling. A school is a mischievous institution if it biases the heart against foreign nations. Boys and girls who are contemptuous of people under other flags grow up to be men and women who justify war. The conversation of society should be kept gracious and sweet. It is in social intercourse that the seeds of war are often sown. The Christian pulpit must so emphasize international obligations that men shall have an international conscience. If we are to make disciples of the nations, then we ought to think of them often, and consider ways of drawing them closer to us. A Christian church is not worthy of its name if it is not a fountain of friendly feeling. The world's atmosphere should be made fragrant by the friendly sentiments expressed by Christian people.—CHARLES E. JEFFERSON, quoted.

THE BOOKSHELF

Fifty Years in Madagascar. Personal experiences of mission life and work, by James Sibree, D.D., F. R. G. S. Pp. 359. Illustrated. Houghton, Mifflin Company. Price, $4.00.

"Fifty Years in Madagascar" is the story of the personal experiences of the author from 1863, the period following the generation of bloody outlawry of Christianity. Some two hundred Christians entered the era of martyrdoms, and after untold suffering there emerged more than two thousand, a tenfold increase in a generation of bitter, heartless persecution. This fact alone speaks volumes for the earnestness and devotion of the Malagasy people of that great island, four times the size of England and Wales.

This book is the story of the rebuilding of the Christian Church after the era of destruction, the author having been sent out by the London Missionary Society as an architect and builder to erect four martyr memorial churches in the capital city of Antananarivo. After accomplishing this most difficult task in the face of the absence of skilled workmen, he entered upon the service of a general missionary and remained at it for half a century.

The story of the progress of Christianity in Madagascar is tragic and thrilling. No other

modern missionary country has passed through so long and bitter a period of persecution almost at its inception, followed by another generation of phenomenal prosperity and growth, again to be shattered by the incoming of French administrators and a vast number of Jesuit priests. For a considerable period the churches, schools, hospitals, publication and general work suffered almost as severely at the hands of the new possessors of the land as it had previously done under the hand of the pagan rulers. Before the entrance of the French in the middle of the nineties, the London Missionary Society alone had over twelve hundred congregations. Other Protestant organizations were prosperously prosecuting a growing work. Considerable portions of all Protestant operations were put under the care of the Paris Missionary Society when it became apparent that the French officials would not tolerate Protestant work prosecuted by English missionaries. This attitude was considerably changed for the better under some of the later generals in charge.

The book is a vivid and supremely interesting description of the people themselves, their fascinating native customs, their vagaries of beliefs and superstitions, their great strength and their outstanding weaknesses. The author has woven in a description of missionary operations and a wealth of incidents of every variety and character embracing experiences with royalty and contacts with wild savages covering all the grades below. Incidentally the book makes vivid the story of the beginnings and developments of a missionary work among a purely pagan people, out of which was built a society with all the concomitants of a Christian civilization under trained and trusted native leadership and control.

Few missionary books have covered so wide a range of description, while holding the reader's interest to the end with a wealth of illustrations drawn from the author's personal experiences.

J. L. B.

The Arab at Home. By Paul Harrison, M.D. New York: Thomas Y. Crowell Company. Pp. 350. Price, $3.50 net.

The appearance of this book is indeed timely, as the newspapers have recently announced the capture of the Moslem city of Mecca by the fanatical Wahabi Sect, the orthodox of the orthodox, the puritan "Roundheads" of the Mohammedan faith. Dr. Paul Harrison, from his fourteen years' experience living intimately with all classes of the inhabitants of Arabia, the Bedouins of the desert, the date gardeners of the oasis, the pearl divers of the East Coast, the Marsh Arabs along the river banks of Lower Mesopotamia, and the artisans of Baghdad and Mosul, paints with striking colors their differences, and then, by filling in with closer details, gives a complete picture of the typical Arab of today. Being a medical man, he has been in close relations not only with the Westernized Moslem of Mesopotamia, but with the extremely fanatical Bedouin of Central Arabia, who curses him as a "Dog of an Infidel," while at the same time showing the greatest trust in his medical skill.

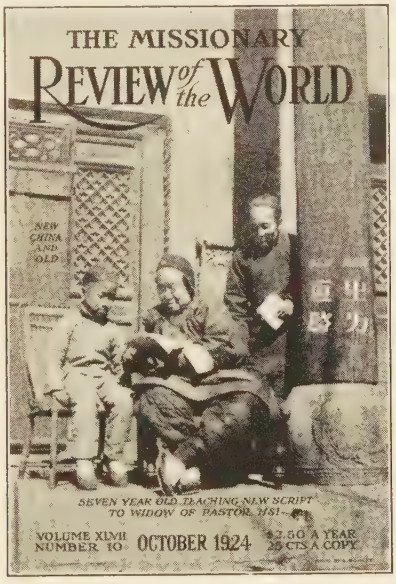
He explains with careful detail how the entire Mohammedan religion has been split up into different sects or denominations, and describes the intense hatreds that keep them apart even today. With an analytical mind he dissects the system that Mahomet established. He credits it with great achievement, in that it made religion the main purpose in life, established the belief in a great omnipotent, inscrutable God, and placed all believers, whether black, yellow, brown, or white, on an absolute equality before God. Yet he puts his finger accurately upon the causes of the stagnation wherever the Mohammedan civilization spreads. First, the intolerance and pride that it develops among true believers towards the contemptible dog of an infidel; second, the inclusion of slavery in the Mohammedan system; and third, the giving women almost the status of a Pariah caste, with no rights at all. Because of this latter fact there is no real family life, as we of the Western world know it, among Mohammedans, and therefore there is no social progress among them. For it is in the home that we, early in life, learn the lesson of coöperation, without which social progress is impossible.

To Dr. Harrison's way of thinking, the influence of Western civilization upon the Arab has not been an unmixed blessing. To the Arab it is an all-conquering heathenism from the West, whose God is a ruthless, impersonal force and whose sacred writings are the discoveries of a materialistic science and a pantheistic philosophy. His Mohammedanism exerts an all-compelling power over primitive minds everywhere, but it goes down before this irresistible influence. The faith of thousands of Arabs in their prophet Mahomet and his system has been destroyed by this contact with Western heathenism, the religion of materialism and self-indulgence. To the Arab mind the vast store of knowledge and the control over the forces of nature that the West has obtained, are the final unanswerable arguments. Among them already large numbers have accepted the materialistic philosophy of the West, but at the same time are still clinging to the form at least of their old personal religious faith.

The Western system is weak in that it does not bring any satisfaction to the religious nature of the individual Arab, and yet it is absolutely certain that the men and women of Arabia need something more than a change in their external environment. They need the power of Jesus Christ to transform men into his own image, without which their future is almost hopeless. And Paul Harrison, who knows the Arab as no one else does, especially his weaknesses and his limitations, is firmly convinced that Christ, and Christ alone, is adequate to meet the needs of Arabia. For is not the Arab character far more closely adapted to the teachings of Jesus than our own from the West?

M. H. W.

Do not forget the *Missionary Review of the World,* which represents in general the foreign missionary as well as the home missionary work of the various denominations in the United States and Canada. Take particular note of the special October number of the *Review.* This is a special China number. In addition to eight maps, several charts and a large number of illustrations, this number contains two pages of "Important Facts" and Statistics in regard to China, a page of quotations from the teachings of Confucius, Buddhism, and Taoism, a list of the "Present-Day Hindrances and Helps to the Progress of Christianity in China," a list of the "Thirty-Five Best Books on China," and ten pages of "Best Methods for the Study of China"; also five pages of recent news. While copies last, they can be obtained at twenty-five cents each. A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number of valuable and very interesting articles on China are to appear in the subsequent numbers.

Order of Delavan L. Pierson, 156 Fifth Avenue, New York City. The price per year is $2.50.

Remember also the *Moslem World.* This is published by the Missionary Review Publishing Company, 156 Fifth Avenue, New York City, and is most heartily supported by the foreign missionary boards working in Moslem countries. It is a quarterly review of current events, literature, and thought among Mohammedans and the progress of Christian missions in Moslem lands. Dr. James L. Barton of the American Board believes that the "prominence of Mohammedans in Moslem lands in international affairs makes it imperative that Christian leaders read the *Moslem World.*" This is the only magazine published in English, we understand, which deals exclusively with the Moslem problem in all its phases in all lands. It also serves as a clearing house for keeping readers in touch with the best books and periodical literature upon the subject.

The subscription price of this quarterly is $2.00 a year, postage prepaid.

Glimpses of Japan and Formosa. By Harry A. Franck. New York: The Century Company. Pp. 235. Illustrated. Price, $3.00.

As its title implies, this book gives the impressions made upon a traveler who gives but little time to the places he visits. Though such a person may be unable to understand the significance of much that he sees, he has some advantage over one who has resided in a land until what once attracted his attention has become commonplace, and so is not thought worthy of description. About a third of this book is given to Formosa, about which much less has been written than is the case with the main islands of Japan.

The writer would perhaps have done well had he confined himself to "glimpses" instead of drawing general conclusions concerning which there may be differences of opinion. Though he says that a few weeks' stay among a people is insufficient for pronouncing a judgment upon them, he does not refrain from doing this. In the main he speaks well of the Japanese in their original islands, but is very critical of what they are and do in Formosa.

A person spending only a short time in a country would better avoid remarks that imply knowledge of its language. The writer says that the Japanese Emperor is a "being so sacred that he can only be referred to indirectly and by inference as 'mi-kado, the honorable gate.'" One might live many years in Japan without hearing that almost obsolete term or meeting it outside of old books. Not a word of the translation of a street sign shown in the picture opposite page 49 is correct. The pictures throughout the book, however, add to its attractiveness and, so far as noticed, the titles, with the exception of the one just mentioned and those in which paper is said to be made from mulberry leaves instead of from the bark, give good explanations of what is represented. O. C.

The Progress of World-Wide Missions. By Rev. Robert H. Glover, M.D., F. R. G. S. New York: George H. Doran Company. Pp. 416. Price, $2.50 net.

This book should serve well the purpose for which it was prepared—that of furnishing a textbook for use in institutions and by classes for the study of missions. The author, though born and educated in Canada, has spent many years in the United States, and is now the Director of the Missionary Course in the Moody Bible Institute of Chicago. He was for eighteen years a missionary in China. Travels in several other lands and eight years' experience as a foreign missions secretary have added to his fitness for preparing a work of this kind. The book is a valuable compendium of information concerning Christian missions. Its size does not permit it to enter deeply into particulars regarding each land with which it deals, but it furnishes a broad foundation such as it is well for a student to have before taking up the field or form of work in which he is specially interested.

Each chapter of the book is followed by several questions whose answers in most cases can be easily

found in the main text. Some leaders of classes may wish that there had been added topics for further study, with references to easily-obtained books. The bibliography at the end of the volume is rather unsatisfactory because of its sparseness. This may be partly accounted for when the author in the preface speaks of having consulted "well over a hundred books," for it might have been thought that there were single countries requiring wider research for the preparation of such a book as this. Persons will differ regarding the relative importance of different works; but, for instance, the bibliography does not mention some to which reference is made in the footnotes of the book, and the biographies do not include those of Judson, Morrison, and some other missionaries whom the author has mentioned as preëminent among missionary workers.

Some so-called liberals may be prejudiced by the conservative tone of the early chapters; but they should be true enough to the name they bear to be willing to listen to the opinions of others, and as students of the history of missions, they should know the motives and accompanying beliefs of their predecessors, even though they may regard these as superseded by better views. If not broad-minded enough for this, they may omit the early chapters and take advantage of the later ones, where theories trench but little on the facts concerning the progress of missions in different lands. O. C.

The Clash of Color. By Basil Mathews. New York: Missionary Education Movement. Pp. 181. Price, cloth, $1.25; paper, 75 cents.

At this time, when the different races of men are being brought into such close contact, and when many writers are prophesying that this must lead to armed conflict, a book like this is most welcome. It is less likely than are some larger books to deter busy men from beginning its perusal, and the interesting way in which it treats its subject should hold their attention to the end.

The contrast between the relative position of the Nordic race among the peoples of the earth four centuries ago and that which it holds today is vividly portrayed, as are also the uneasy movements among the colored races in different parts of the earth. Can we be confident that the present positions will remain unchanged?

No white man who keeps in mind the principle, "Put yourself in his place," can read of the treatment the colored people have received and are still receiving, without a feeling of indignation at their wrongs and of shame that his own race has been guilty of so much injustice.

The author contends that there is not, as some assert, an instinctive repulsion between the different races, for it is not shown, as an instinct would be, by children; neither is it when people are working earnestly together with the same purpose, as is illustrated in the athletic games of such institutions as the American College at Beirut, where students of many races and lands coöperate without thought of their diversities.

It is this spirit of the Team that the author believes is needed; the spirit "in which all work together in spontaneous harmony because all the wills are set on the one supreme aim. That aim is the glory, not of the individual or of the nation, but of the Team under the lead of its Captain—of the Family whose Father is God." "In the League of Nations is a beginning—though not yet the complete fulfillment—of the idea of the Human Team."

Will the white race realize its duty to others, and by performing it avoid the terrible conflict that some predict, or will it heed too late the warnings that come from the muttered complaints of the colored peoples of the earth? The author emphasizes the importance of such questions by referring to examples of what has come in the past to nations and governments that were too late in understanding what must follow resistance to demands for just treatment. Thereby England lost its American colonies, France had its Revolution, and Russia knows not yet what the full penalty for indifference to the discontent of the masses will be.

The book is full of suggestive thoughts and of passages that might well be quoted if space permitted. Better than that, however, is it if this notice leads its readers to find the passages in the book itself. O. C.

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RESOLUTION ON INTERNATIONAL RELATIONS

Copy of a Resolution Adopted at the Fifty-Sixth Annual Meeting of the Woman's Board of Missions of the Interior (Congregational), held at the Rogers Park Congregational Church, Chicago, Ill., October 28, 29, and 30, 1924.

Action taken October 30, 1924.

RESOLVED: That as members of the Woman's Board of Missions of the Interior we express our earnest conviction that our international and interracial relations are at the very heart of our Christian life. We regret the hasty action taken by our government against our brother nation across the sea—Japan. Whatever decision may finally be reached concerning matters of immigration, we maintain that these should be approached by a conference between the best representatives of both nations, in a spirit of mutual consideration and brotherhood.

As American women, we here express our profound desire to continue the relation of friendship and coöperation with the Japanese nation. We send a special message of our fellowship to our fellow-Christians in Japan; and we ask them to join with us in prayer for the establishment of peace and good will in the relations of all nations.

BULGARIAN SCENES

CRADLE AND "BABY WALKER"
In a village home near Samokov

HOUSE NEAR "BORIS' GARDEN," SOFIA
Some of the Samokov school girls come from typical Bulgarian city homes like this

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MISSION NEWS

There is a great similarity in the reports that come from the schools in which the American Board is interested, as is shown by the following items:—

"The boarding schools for boys and for girls at Samokov [Bulgaria] have had their usual heart-breaking vacation experience in being compelled to reject applications for the next year from very promising pupils for lack of room. The Boys' School reports over 70 applicants for the 33 available places, while a still larger number of girls have applied for the 26 places open to the entering class. . . . The fall term was to begin on September 18, and on the 15th applications were still coming by telegram from pupils with perfect grades and conduct in the lower classes."

Though the Girls' School at Marsovan, Turkey, cannot report such large numbers, its students show an interesting variety of race. "We now have an enrollment of 22 pupils: 1 German, 1 Circassian, 8 Turks, and 12 Armenians. We know of other Turks who are coming. There are 5 boarding pupils; 3 of these are daughters of military officers. . . . There are frequent inquiries about the opening of the college. Our reply is that we hope it may be opened next fall. There is much desire for it and a general impression that parents are more anxious for a school for boys than for one for girls, that they are more ready to pay for the education of their boys."

The American Collegiate Institute, Smyrna, opened September 15, and the enrollment at once passed last year's record and taxes the capacity of the building.

The Anatolia Preparatory School at Salonica has just built an inexpensive dormitory, which will lodge about forty students. The school

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has over 80 boarders, besides its 70 day pupils this fall. Mr. Gentle-Cackett of the Bible Lands Mission Aid Society met more than half the cost.

The Annual Meeting of the Kumiai Churches of Japan was held in Kyoto, September 20 to 24, with an attendance of 220 delegates and 50 corresponding members. The spirit of the delegates was fine in spite of the disasters of a year ago, and their courage was seen in the adoption of a budget seventeen per cent larger than that for the present year—47,000 *yen* as against 40,000. Also to commemorate the Jubilee Year of the churches, it was voted as a five-year program to bring as many as possible of the aided churches to self-support and to open up five new places. A thousand persons were in attendance at the Communion Service on Sunday morning, when an offering of 3,400 *yen* was made for the special evangelistic work of the coming year. In the afternoon six young men were ordained to the Christian ministry.

The Annual Meeting of the Rhodesia Mission was favored August 23 by a visit from His Excellency, Sir John Robert Chancellor, the Governor of Southern Rhodesia, who was accompanied by Lady Chancellor and several other persons. They visited the forest, school, shops, church, hospital, etc. The Governor addressed the teachers and pupils of the school. The Governor of the Colony is keenly interested in all matters that have to do with the development of the native people and is supporting the work of the missionaries in every way possible.

Sixty Armenian families of those lately come to Athens are Protestants and have their pastor with them. As pastor and people, they have stuck together these late years, in exile and out of exile. The missionaries are trying to get them settled in a camp near Athens. There's a beginning of work there carried on by some of the students of the School of Religion.

At Kusaie, in the Caroline Islands, the printing of the Bible is being done chiefly by boys and girls from the school conducted by the mission. As this work must not be allowed to interfere with their studies, the progress is somewhat slow. A band of six girls has been trained to set up and to distribute the type.

Through the Marshall Islands a scourge of dysentery and whooping cough has caused the death of many persons.

An epidemic of influenza has taken a heavy toll of the native population in West Africa. At the out-station of Gamba the daily number of corpses requiring burial made it impossible to make coffins for them and they were interred in shrouds.

The Doshisha Schools at Kyoto, Japan, report the following numbers of applicants and admissions to the various departments at the beginning of the school year:—

	Applicants	Admissions
University	810	297
Commercial College	572	323
Women's College	437	328
Boys' Middle School	667	219
Girls' Middle School	445	169

The wide reputation gained by the Doshisha is shown by the number of schools in different parts of the country that send their graduates to its higher departments: 252 boys' high schools and 110 girls' high schools.

FROM OUR EXCHANGES

The Church Missionary Review tells of a Brahmin lawyer in Madras who said: "It is an interesting thing that, though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like t Prophet.' We have known of Chr tianity for only a quarter of th time, but there is no educat Hindu who would not say to a Christian, 'I wish you were mo like Jesus Christ.'"

Missions, the organ of the Ame can Baptist Board, in its Octob number, tells of a consultation missionaries with doctors and ot cials in Osaka, Japan, on the pro lem of infant mortality. Poste supplied by the Better Babies Mov ment of the *Woman's Home Co panion* were translated, "both p tures and words," into Japanese a attracted much attention. One r sult was the holding last July of "Baby Exhibition," in which mo than a thousand babies were reg tered and examined, while instru tion was given on the need of ca ing for the health of the infan The National Mothers' Associati is now publishing in leaflet form t illustrations and instructions of t posters. The physician at the he of the City Health Departme said: "This is just what we ha been needing for the instruction the mothers, but we didn't kno

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how to go about it." Another doctor told the missionaries of a society formed for that kind of work and said: "We need your coöperation in order to reach the mothers. Any time, in any place where you may arrange a meeting, we will gladly furnish a speaker from among our number, and thank you for the opportunity." At meetings held in the Municipal Day Nurseries and in the Mothers' Consultation Bureau missionaries have been asked to take part, and have found attentive audiences as they told why followers of Jesus take special interest in child welfare.

MISSIONARY PERSONALIA

Dr. Jesse Marden, formerly of Marsovan, Turkey, with Miss Shane's assistance, started a night school for bootblacks in Athens a few months ago. "There are thousands of these boys," he writes, "eking out an existence with no chance for education. We are using the tents which Miss Shane uses for a school by day; ninety-nine are attending; they are a self-reliant bunch of boys. If some fund, and the right man, could be found for pushing work among such boys in Athens and in Salonica for a few years, till the critical period is past, they might be saved from becoming vagabonds."

Dr. Ruth Hume (B.), of Ahmednagar Hospital, has named the Ford given her by Wellesley College "Ellen Fitz." She says: "This hospital would not know what to do without her. She helps wonderfully in emergencies."

Miss Ivy E. Craig (B.), writing of the school at Mt. Silinda, says that since the revival there has been a growing spirit of quiet earnestness which is heartening. The last term has brought a number of visitors to the school, among them the Governor of Southern Rhodesia—His Excellency, Sir John Robert Chancellor, and his charming wife. Just as they had finished dinner out under the trees, hunters brought in their trophy, a lion which they had shot. The skin was later given to Her Ladyship, while a tea table made by pupils was presented to His Excellency.

Miss Florence Fox (B.) finds her nurse's work at the hospital takes the greater part of her days. She has, however, made time to do some language study, as well as to teach classes in Bible and hygiene in the Bible School. She also trains the choir, plays the organ for services, and teaches a Sunday School class. The ladies of the Cagayan church have organized themselves in response to a need for providing hospital supplies, and to this group Miss Fox gives talks and demonstrations about the care of babies.

Miss Margaret Walbridge (B.), the new principal of Inanda Seminary, writes: "In all my wild dreams of experiences that the mission field might hold, installing a water system was not included, nor the dozens of others that I've gone through in the past year. For a career containing plenty 'of the spice of life,' I recommend the mission field."

Miss Martha J. Barrows (I.), who went to Japan in 1876, is retiring from the field to take up her residence in California. She is to live with her long-time friend and colleague, Miss Gertrude Cozad (I.), who is also retiring from the field, having served in Japan since 1876. Both the Japanese and the missionaries will miss these veteran missionaries. They will be happy, however, in the thought that their friends are to continue to be together. It is a beautiful plan that Miss Cozad has devised for Miss Barrows; and although it will be a decided wrench for the latter, as it is for Miss Cozad herself, to pull up the roots that have struck down so deep in Japanese soil, she nevertheless will rest in the wonderful exhibition of friendship that is here given.

Miss Alice Gwinn (P.) spent most of her vacation near Sendai, at Takayama by the sea, leaving in time to meet Miss Valley Nelson at Yokohama. The conflict raging about Shanghai had changed Miss Nelson's plans, and the two friends could have a week together before she could sail for Tientsin. Miss Ethel Gulick, who had crossed the Pacific in the *President Cleveland*, shared in this reunion and was invited to spend Thanksgiving in Tottori with Miss Gwinn.

Some time ago in Nacozari, Mexico, Jesús García, a sincere attendant at the services of the American Board's Mission in that place, gave his life to save the town and people from being destroyed. He was a locomotive engineer. He saw smoke issuing from a car loaded with explosives. He jumped on the engine and hauled the car out from the town, probably saving the lives of two thousand people, but his own body was torn to atoms. Monuments have been erected to his memory. One of the missionaries writes: "To what extent Evangelical Christianity prepared him for this heroism we cannot tell; but a spark of the glowing love of the Crucified One gave him the presence of mind, the courage, and the self-forgetfulness."

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Rev. and Mrs. Frank J. Woodward, returning to Cagayan, Philippine Islands, after furlough, were given a royal welcome. Frank, Jr., and Davis soon succumbed to sickness, and Mr. Woodward had an attack of appendicitis, so new plans for work have had—temporarily—to be postponed.

DR. MERRILL

Dr. John E. Merrill, who sailed from Boston with his family on October 24, is going out to take charge of the Aleppo High School; nearly all the 156 students are exiles from the interior of Turkey, most of them from Aintab and Marash. Dr. Merrill's work for them will be in reality a continuation of his service to Central Turkey College of Aintab, of which he was elected president in 1905. Mrs. Merrill's father, Dr. J. C. Trowbridge, was the founder of the college.

MRS. MERRILL

Miss Anne E. Gordon (B.), returning to the mission field after an extended furlough, and Miss Charlotte Ferguson (B.) and Miss Helen Larrabee (B.), going out for the first time, reached Athens September 25. A warm welcome awaited all four at the American College for Girls at Old Phaleron, Athens.

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IN SPANS THE WORLD

Miss Hatty Brown (B.), of Wayland Academy, Hangchow, China, is teaching this year in Capron Hall School, Madura.

Dr. John J. Banninga has resigned as Secretary of the South India United Church and as Editor of the United Church *Herald* in order to give himself more fully to the Union Theological Seminary, of which he is President. He is now on his way to the United States.

The Misses Baldwin (B.), of Kusaie, are mourning the recent loss of their right-hand man in the school—a young pupil-teacher, who was the vice-president of the Christian Endeavor Society, leader of the singing, and the head of the printing department, in which he had worked for eight years. "There is no physician here," writes Miss Elizabeth Baldwin. "We did the best we could for him. We sent him to Miss Hoppin, at Jaluit, where the climate is much drier than it is here, but nothing could be done in his case, and his one thought was to return here and go on with his work of giving the Kusaiens the Bible in their own language. But God had other plans for him and speedily took him home to himself."

Fifty years ago John Luther Stephens, pioneer missionary, was assassinated by a fanatical mob at Ahualulco, Mexico. The Mexico Mission has a dispensary there now, a good congregation, a permanent work, and pastor and people are anxious to build a chapel as a memorial of the martyr founder of the work there.

The graduates of the Pasumalai High and Training Schools voted last spring to erect a library and museum building in memory of Mrs. John X. Miller, "Mother Margaret Miller," and a large committee has been at work during the summer vacation, raising money to complete the fund of $10,000 needed.

Miss Fanny Griswold (B.), reaching Maebashi, Japan, in September, was much impressed by the signs of the lack of prosperity everywhere. "The losses in the earthquake cannot account for all of it. Trade with America is poor, and at a standstill with China, I should think. And exchange has not been so low in many years. Business men say that it is a reaction expected because of the great prosperity that followed the War. Anyway it is pitiful to see."

Miss Sylvia T. Eddy, well known in the Central Turkey field, where she was in N. E. R. work, has been appointed nurse, to be associated with Dr. Clark, at Talas.

The creation of the office of Field Secretary is felt by the Turkey Mission to mark a distinct step forward in the efficient developing of plans to grapple with the limitless task before it. He will draw all the workers together and make a center of knowledge of the field and the problems of each station. Rev. Fred F. Goodsell, the first Field Secretary of the mission, has sent in his first "report," suggesting principles and outlining policies of procedure.

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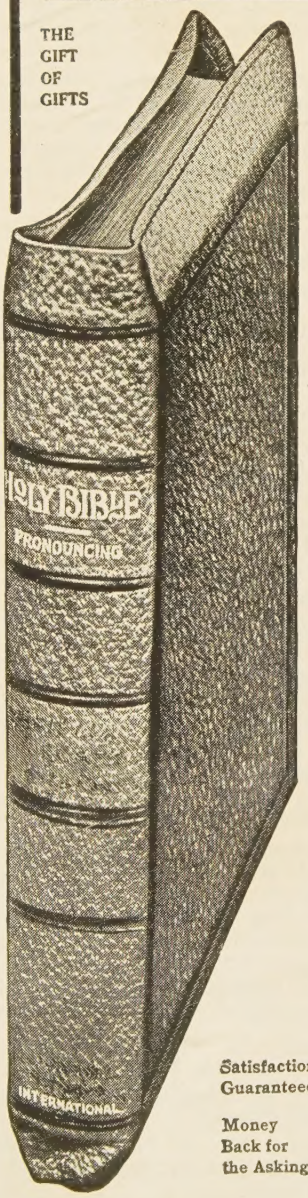

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and of Ăr'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nà, and I
have they delivered Sā-mā'rĭ-à
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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THE CHRONICLE

Departures for the Field

October 21. From Winchester, Ind., Mr. and Mrs. James B. Benson and family, new appointees to the Mexico Mission.

October 23. From Vancouver, British Columbia, on the *Empress of Russia*, Rev. and Mrs. Charles H. Riggs and family, returning to the Shaowu Mission.

October 24. From Boston, on the *Martha Washington*, Rev. and Mrs. John E. Merrill and daughters and Mrs. Margaret R. Trowbridge, returning to the Turkey Mission, also Miss Cecelia J. Berg, new appointee to the mission.

October 29. From New York, on the *Aquitania*, Mrs. William T. Lawrence, returning to the South Africa Mission.

November 4. From Seattle, on the *President Jackson*, Miss Anne B. Kelley, returning to the North China Mission, and Miss Lyda S. Houston, new appointee to the Foochow Mission.

Arrivals on the Field

August 24. At Athens, Greece, Mrs. H. M. Irwin, returning to the Turkey Mission.

August 29. At Shanghai, Miss Alice M. Huggins (B.), returning to the North China Mission.

September 1. At Tehsien, China, Mr. J. Forrest Chapman, joining the North China Mission.

September 2. At Tunghsien, China, Mr. Laban E. Fleak, joining the North China Mission.

September 4. At Kobe, Japan, Miss Fanny E. Griswold (B.), rejoining the Japan Mission.

September 4. At Yokohama, Miss Rosamond H. Clark (B.) and Miss Ethel Gulick (P.), joining the Japan Mission.

September 4. At Guadalajara, Mr. and Mrs. Wendell W. Lorbeer, joining the Mexico Mission.

September 5. At Madura, India, Rev. and Mrs. John S. Chandler, returning to the Madura Mission, and Miss Lila F. Wyman (B.), joining the mission.

September 5. At Fenchow, Mr. Erwin A. Hertz, joining the North China Mission.

September 8. At Cagayan, Mindanao, Rev. and Mrs. Frank J. Woodward and family, rejoining the Philippine Mission.

September 10. At Tientsin, Miss Marion E. Talcott, joining the North China Mission.

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AROUND THE WHITE PAGODA

A Study of the Foochow Mission

By EDWARD H. SMITH
of Ingtai, China

YOUR FOREIGN BOARDS are working together to spread the hristian news in the old city of Foo- ow and the region thereabout. The merican Board, the Woman's Board f Missions, the Woman's Board of the nterior and the Woman's Board for the 'acific, support different branches of ission work which supplement one nother in this field. Rev. Edward H. mith, of the A. B. C. F. M., now home n furlough, has spent twenty-three years reaching, teaching, going up and down mong the people. He has described he work in a typical China mission, ith Foochow as an illustration.

This leaflet is intended for use in connection with the textbooks on China which thousands are using as a basis for mission study this year.

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September 13. At Durban, Natal, Mr. and Mrs. K. Robert Brueckner, returning to the South Africa Mission.

September 15. At Fenchow, Miss Mary L. McClure, returning to the North China Mission.

September 16. At Tientsin, Rev. and Mrs. Earle H. Ballou, returning to the North China Mission.

September 19. At Lintsing, Rev. and Mrs. Ernest W. Houlding, returning to the North China Mission.

September 25. At Athens, Greece, Miss Annie E. Gordon (B.), returning to the Turkey Mission, and Miss Charlotte E. Ferguson (B.) and Miss Helen P. Larrabee (B.), joining the mission.

October 1. At Constantinople, Miss Lucille Day (P.), joining the Turkey Mission.

October —. At Peking, Miss Valley Nelson (P.), joining the North China Mission.

October 14. At Samokov, Mr. Lewis C. Martin, joining the Bulgaria Mission.

October 21. At Constantinople, on her way to Talas, Miss Sylvia T. Eddy, joining the Turkey Mission.

Arrivals in this Country

June 4. At Seattle, Rev. and Mrs. Vinton P. Eastman, of Lintsing, North China.

July 8. At Seattle, Miss Ruth E. Van Kirk (I.), of Peking, North China.

October 16. At New York, Rev. and Mrs. Frederick B. Bridgman, of Johannesburg, South Africa.

October 27. At New York, Rev. and Mrs. Burleigh V. Mathews, of Battalagundu, Madura, India.

Births

August 27. At Kodaikanal, to Rev. and Mrs. Raymond A. Dudley, of Madura, India, a daughter, Constance Mary.

September 25. At Umzunduze, South Africa, to Rev. and Mrs. Henry A. Jessop, a son, Raymond Eugene.

September 26. At Kobe, Japan, to Rev. and Mrs. Sherwood F. Moran, a daughter, Barbara.

October 21. At Melrose Highlands, Mass., to Mr. and Mrs. Theodore D. Riggs, twin son and daughter, James Howard and Frances Dwight.

November 11. At Beirut, Syria, to Rev. and Mrs. Henry H. Riggs, a daughter, Helen Sarah.

Deaths

October 20. In New Jersey, Rosemary, daughter of Rev. and Mrs. Frank J. Rawlinson, of Shanghai, China.

October 24. At Tarsus, Turkey, Ruth Constance, only child of Rev. and Mrs. Paul E. Nilson.

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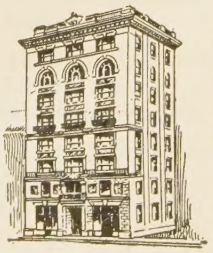
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